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Do not be bewildered! You are looking for Jesus of Nazareth, who was crucified? He has risen, he is not here. This is the place where he was laid. *Mark 16. 6 (Moffatt).*

RELIGIOUS THOUGHT AND ACTIVITY.

To commemorate the beginning of Norwegian immigration to the United States, which took place in 1825, the Lutheran Norwegians in America, now numbering 400,000, are planning to erect a Memorial Building in Washington, D. C. The building is to contain an Assembly Hall for Lutheran conferences, besides other rooms for religious purposes.

After two years' deliberation a body of Episcopal churchmen has chosen **nineteen great Christians for the nineteen centuries of the Christian era.** Representations of these heroes will appear on the parapet of the Cathedral of St. John the Divine, now being erected in New York City. They are:

Paul, Justin Martyr, Clement of Alexandria, Athanasius, Augustine of Hippo, Benedict, Gregory the Great, Charles Martel, Charlemagne, King Alfred the Great, Godfrey of Bouillon, Bernard, Francis of Assisi, John Wycliffe, Christopher Columbus, Archbishop Cranmer, William Shakspere, George Washington, and Abraham Lincoln.

In order to create a new missionary consciousness throughout the Methodist Episcopal church a thorough study of the church's world task has been made, and the results embodied in a carefully phrased, fully illustrated volume entitled **"The World Service Program."** Its slogan is "To Serve the Present Age."

Four hundred thousand copies of the book have been purchased by the ministers and members of the denomination. Provision has also been made for the training of leaders who can promote a supervised study of the volume in every M. E. church throughout the land.

Benjamin Franklin has awakened from the dead with money gifts in his hand.

He spent much time in England from 1757 to 1762, representing the American colonies. While there he placed one hundred pounds in the hands of members of the Society of Friends in London as a trust, to be invested with accumulations for not less than 150 years. Thereafter at the discretion of the trustees awards were to be made from time to time for the most valuable contributions to science considered by them, either manuscript or published, on the subject of cures, but particularly in relation to the part surgery, the nervous system and "mind treating" have in the recovery and preservation of health.

Announcement is now made of the first awards from this fund:

Minor award, Fusakichi Omori of Tokyo, unpublished treatise "The Rotary Knife in Surgery." Five hundred pounds and publication of treatise;

Award, Charles P. Steinmetz of Schenectady, privately published treatise "The Nervous System as a Conductor of Electrical Energy." One thousand pounds and republication of treatise;

Major Award, Pierson W. Banning of Los Angeles, published work, "Mental and Spiritual Healing, All Schools and Methods; A Textbook for Physicians and Metaphysicians." Two thousand five hundred pounds, scholarship.

A Washington correspondent recently told in one of her letters that Mrs. Calvin Coolidge will not permit the time-

honored custom of **grace before meals** to be disregarded in the White House. The correspondent said:

"Grace before meat, and Grace, the supreme Grace of the nation, reverently, devoutly uttering the grace! Grace Coolidge believes in the fine old time-honored custom of asking a blessing at meals. No matter how formal and stately the company, 'For what we are about to receive' divine benediction at table is sought by the gentle, fervent mistress of the Executive Mansion. This kind of thing isn't usually done at official affairs in Washington. Religion as a rule is relegated to domestic consumption. Piety is a private proposition altogether, if any. So the seventy-odd women of the Senate assembled for the first time at luncheon with Mrs. Calvin Coolidge at the White House felt a little tremor of surprise when the hostess very gently and naturally before breaking bread said a devotional grace, just as simply as though she had been at table in her old home in Vermont with only Cal and the boys. A fine Christian example that made a serious impression!"

It is somewhat alarming to notice that **antichristian cults** are building temples of worship in many large cities of Christendom. Recently in London a large number of Mohammedans gathered in honor of the great annual feast of the Moslems. Men and women with black, white or olive complexions from almost every part of the British Empire were present. Press reports say that after the morning service and sermon the "Id" was celebrated, embracing each other in the manner characteristic of the eastern peoples. Then a number of praying mats were laid on the lawn, and the Imam conducted services, reading from the Koran and chanting prayers in Arabic. No wonder that the bishop of Zanzibar said in a recent sermon that after twenty years' absence he returned to his native home to find London almost as pagan as Zanzibar.

Similarly in the United States there are temples for the use of Buddhists and other pagan cults.

On the other hand it is encouraging to notice the large increase of **agencies to make known the gospel** in these latter days. Thousands of open air meetings are held every day. In connection with these services gospel tracts are freely distributed. Hotels are supplied with Bibles for the use of transient guests. Theaters, halls and tents are used to meet the prejudices of people against churches. Deaconesses and other godly women are now widely employed to go where men do not find it prudent to venture. The Back to the Bible bureau furnishes Scripture selections which appear daily in over two thousand daily papers, while many secular papers publish full notes on the Sunday school lessons in their Saturday or weekly editions. It has been estimated that over three million dollars' worth of space is given freely in the public press for these purposes.

This looks like the last call to "Compel them to come in that my house may be filled."

What is referred to in the "Spirit of Missions" as an epoch-making development has reached its final stage. For the first time in the history of the Protestant Episcopal church, the spirit of missions will be interpreted and applied in terms of coöperation in the affairs of a sister communion. "After being a prey to proselytizing influence for centuries, the Eastern Orthodox and the Armenian churches in Jerusalem will receive an expression of good will from the Protestant Episcopal church. By provision made through the Good Friday Offering, the Rev. Charles T. Bridgeman, who is now assistant secretary of the Foreign-born Americans Division, is appointed to go to Jerusalem to act as a permanent American chaplain under the direction of the patriarchs of those two churches. His position will be that of professor in the two theological seminaries, but his duties as **liaison officer of the church in Jerusalem** are of still greater importance. This is the beginning of a work of far-reaching possibilities, the outcome of which no man can foretell."

To **John N. Burnham,** the blind composer and organist of the Lutheran Church of the Epiphany in Harlem, New York City, has been awarded the prize offered a year ago by The Hymn Society for the best tune to Rev. Harry Webb Farrington's

Harvard Prize Hymn, "Our Christ," which begins,

"I know not how Bethlehem's Babe
Could in the Godhead be:
I only know the Manger Child
Has brought God's life to me."

Mr. Burnham was born in Boston in 1871. He lost his sight when only four months old, and was but a young child when both of his parents died. In 1881 he was sent to Perkins Institute for the Blind in Boston, where during nine years he received his general education, specializing upon piano, organ and musical theory and graduating in 1890. The following year he came to New York, and began a bitter struggle against poverty and his handicap of blindness for a foothold in the musical profession. Sometimes he had not money enough to buy the day's meals, nor fuel to keep a fire burning in his home. But he finally won in the struggle, establishing a large class of pupils in the northern part of New York City, published many of his musical compositions, and for years has been organist in a Lutheran church.

The winning composition was selected out of 1003, submitted from all parts of this country and from six other countries, by composers in all walks of life, including some of the best known names in American church music.

The committee on the churches and the college of the Massachusetts Congregational convention held a conference of students recently at the Second Congregational Church of Holyoke to discuss the relation between **college students and the churches.** Ten students each from Mt. Holyoke, Smith, Amherst, Massachusetts Agricultural, American International (at Springfield), and Springfield Y. M. C. A. colleges were chosen with a view to representing the steady churchgoer, the so-called heretic both in thought and life, the opponent of the church and Christianity, and the one who has been upset and is struggling for a new faith.

The committee reprinted for the students a questionnaire that had been sent to Congregational ministers in the state with regard to their connection with students, and presented to the meeting these questions:

Did the home and church adequately prepare you (outside from what school should have done,) for the thought and experience of college?

Does Christianity seem to students a spirit, an attitude, a way of life,—not a set of dogmas, or even a list of beliefs?

Does the church make clear the fundamental beliefs of Jesus about God, prayer, sin, the social and political conditions of his time?

Is your college (both curriculum and extra-curriculum,) giving you what you need along idealistic, moral, religious and service lines?

Is the church in your community such as to offer satisfactory opportunity for service to a modern-minded, dead-in-earnest Christian college graduate?

Can you offer definite proposals to improve now the church and college you will some day run?

THE 1924 FOREIGN MISSIONS CONFERENCE.

The 31st annual session of the Foreign Missions Conference of North America justified the expectations of those who look to it as one of the important agencies promoting the coöperating work of missions by our North American churches. Fifty-six boards were represented by 207 regular delegates and 147 corresponding members, among whom were many noted missionaries. Its presiding officer was Dr. Allen R. Bartholomew of the Reformed Church in the United States.

It brings to bear on the many and perplexing missionary problems of today the united wisdom of all of those responsible in the last analysis for the progress of foreign mission work. The common understanding and the genuine friendliness developed by the conference are important assets in mission advance. Each session was characterized by deep earnestness, a great sense of spiritual need, and a desire for the manifestation of the power of God.

Since the Foreign Missions Conference both reviews the events of a year and considers the problems to be faced and the methods to be employed throughout a group of years, the themes brought before the conference take a wide range. These are epitomized in the detailed report of the

Committee of Reference and Counsel, which is the standing committee of the conference, ready to deal with the innumerable matters of worldwide interest which concern our mission boards as a group. The report submitted many important actions for confirmation by the conference, as well as a many-sided program looking forward to the future. One item was the announcement of plans for an educational commission to East Africa under the chairmanship of Dr. Thomas Jesse Jones, to continue the task so ably inaugurated by the Africa Educational Commission of 1920-22. It also announced a series of important conferences in North Africa and the Near East, conducted by Dr. Mott, to conclude with a conference at Jerusalem in April. It authorized the Committee of Reference and Counsel to go forward, if possible, with the plans already begun for an important commission to go to Japan on the invitation of the Christian forces there, both Japanese and missionary, in order to study the best possible scheme for the rehabilitation of Christian interests in that stricken land.

An important series of resolutions on the effective international treatment of the traffic in opium, heroin and other narcotics were heartly adopted by the conference and ordered to be sent out broadcast. The conference also voted unanimously to hold during the next year an interdenominational Conference on Foreign Missions. Further information concerning this meeting will be issued when the arrangements have been completed.

The themes of addresses included "Some of the Outstanding Problems of Foreign Missions," "Religious Education on the Mission Field," "Jesus Christ in the Thinking of the Orient," "Christian Literature on the Mission Field."

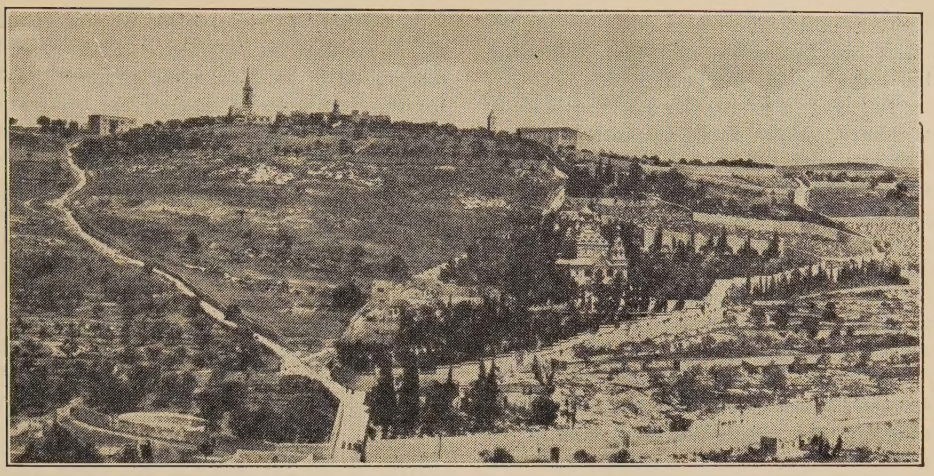
It was natural that the present situation in Japan should be a theme in the mind of every one attending the conference. This situation was graphically presented by three missionary leaders from that country. Rev. C. W. Iglehart of Tokyo, a missionary of the Methodist Episcopal Church and an eyewitness of the catastrophe of last September, testified to the inherent virtues of loyalty and friendliness which the disaster brought to attention. He also declared that our national exhibit of generous friendship had put yellow journalism out of business at present in Japan. The Rt. Rev. H. St. George Tucker, D. D., late Episcopal bishop of Kyoto, Japan, also declared that America's quick response to Japanese needs had wiped out the growing distrust which had begun to handicap our evangelistic work in that country. He rejected the idea that Christianity had not become established in Japanese life and thought. The chief hindrance, he said, to the progress of Christianity is the wonder among the intelligent Japanese whether Christianity in America is not a spent force.

At each session of the conference for the past few years arrangements have been made for discussion of some outstanding theme which shapes more or less the thinking of the whole session. The central theme for this year was the Marshalling of the Home Forces for the Sake of an Imperatively Needed Advance In Our Foreign Mission Work. A carefully prepared syllabus organized the discussion under four general topics: the questions underlying home cultivation, the problems facing the secretaries responsible for management, the methods of stimulating liberality among the churches, and the message that will go to the hearts of the men and women of today.

The closing period of the meeting was given to a characteristically moving address by Dr. Robert E. Speer on "Some of the Deeper Fruitages of the Missionary Movement." Accepting as the deepest fruitage as well as the primary aim of missions the conversion of individual men to an intelligent acceptance of Christian life and faith, Dr. Speer set forth five unquestionable gains in the contribution to the world of a virile conception of God in and through Christ, the innumerable social developments growing out of a grasp of the personality and thinking of Jesus, the revolutions wrought by Christianity, the increases in human values, and the reflex effects on Christianity at home.

Y. M. C. A. NOTES.

The president of the National Committee of the Y in **Czechoslovakia,** Professor Vladimir Novak, first came in touch with the Association when a student in Baltimore twenty-five years ago.



"His feet shall stand in that day upon the Mount of Olives" (Zechariah 14. 4). The Garden of Gethsemane is in the center.

At the 72nd annual meeting of the **New York City Y. M. C. A.** William M. Kingsley, president, reported the organization to be operating at 54 points, with 15 regularly organized branches, and a total attendance for the year 1923 of 8,139,165.

During the past year twenty-five Y. M. C. A. buildings were opened in the United States. Conspicuous among these is the great new central building in Columbus, O., whose recent dedication is of interest to members and friends of the Association everywhere.

Copied after the beautiful Gothic structures of the Old World, the new building is not only one of the largest and most beautiful of its kind in America, but ranks second to none in completeness. A newspaper account of it says:

"The environment of a home, the spiritual influence of a church, the educational service of a university, and the physical benefits of an athletic club, all have been combined in this institution for the development of American citizenship and Christian character."

Y Boys to Tour Europe.

Personally escorted educational tours for boys of 16 to 18 years for the promotion of international friendship and good will are to be conducted under the auspices of the Y. M. C. A. These tours are the result of plans made at last year's World's Conference of Workers among Boys, attended by 800 workers from nearly 50 countries.

The director in charge of these tours is J. A. Van Dis, a boys' work secretary of twenty years' experience in local, state and international circles. The boys are to be accompanied by experienced men possessing a thorough knowledge of boy life, and will be supported throughout by a world-wide organization having overseas workers who can assist locally in travel arrangements, entertainment and program. These plans constitute a substantial and very necessary guarantee to parents of boys for such extended tours.

The membership of each group will be limited to twenty boys, chosen from different parts of the country, and selected for their qualities of leadership. To this group of American boys will be added twenty European boys, representing as many different nations of Europe as possible. Y. M. C. A. secretaries throughout Europe will be on the lookout for boys of high character whose companionship will be worthwhile.

The initial tour for the summer of 1924 will be made through seven countries: England, France, Belgium, Holland, Norway, Sweden and Denmark. In addition to attending the Olympic Games in Paris, a specially arranged 20-day tour through the Norwegian fjords is assured.

"Why Not House Mothers?"

"Why not house mothers?" asks C. M. Connolly of Troy, N. Y., in "Association Men," who should be in charge of Y dormi-

tories. Young men who come to the big cities can find work, recreation, education, but not a home. He goes to the Y.

"But what does the boy enter in place of a home? Many times he enters a large building, with big empty corridors or halls, dark furniture, soiled magazines, no draperies, no decorations, no pictures. He goes to his room, and his room is bare. He has the pool, the gym and the library, but is the latter attractive? What has he in the way of a place to cosy down under the lamp in the big stuffed chair?

"Who is to take the mother's place? The average Y is manhandled, and that always means it is institutional. Man may be the provider of the home, but he is not its maker. Put a house mother in charge of every Y dormitory! Why not give her and her assistants the furnishing, fitting, decorating, providing and advising? Let her be a mother to the boys,—someone to whom the fellows can go for advice when they are in trouble, someone who can give that gentle touch to everything. What a chance to really help the boys who have left a real home behind! Would not a house mother and her woman helpers make the Association warmer, more congenial? It would be a place where the fellows would love to stay, because it had the streets, the movies and the cabarets beaten all hollow for comfort, because it would be a place like home, a place where a fellow could always be mentally and physically comfortable."

OTHER LANDS.

The Union Chrétienne de Jeunes Gens, the Y. M. C. A. of France, now numbering more than 200 Associations, began the New Year by sending out its first foreign secretary. This initial enterprize will be undertaken in Madagascar, and 20,000 francs have been contributed toward the erection of a building.

"Noorte Meeste Kristlik Uhing."

That is a comparatively new combination of words in the Estonian language. It means Young Men's Christian Association. But it is by no means as new to **Estonia** as some of the things which the Y has introduced into that new Baltic republic.

Shorthand, for example. Graduates of the Y courses in shorthand have gained recognition in the Estonian Parliament, and for the first time its sessions are being reported stenographically. The Y school is at Dorpat, 150 miles from Reval, the capital, and stenographers have been brought from Dorpat to do the work. Previously there were longhand reports by a force of writers, working in relays of two minutes each.

Stenography is new to the Estonian language, so that the shorthand characters had to be adapted from a German system, and a textbook written. A man in Dorpat who has given much aid to the Y in its educational work, had once been a teacher of shorthand in Germany. But he had been working as a barber until he and the Y found each other.

In two classes at Dorpat there are 77 enrolled, and enough women pupils have been assigned to the Y. W. C. A. to start another class.

One of the most impressive gatherings held during a ten-day campaign conducted by Commissioner and Mrs. Booth-Tucker of the Salvation Army in Aberdeen, Scotland, was the solemn ceremony of **"burning the idols"** collected at the services. That took place in the open air near the Market Cross, in the presence of about two thousand people, mainly men.

On the top of a small table was placed an iron brazier, in which a fire was burning brightly, and amongst the "idols" that went to feed the fire were pipes, cigarette-holders, tobacco, cigarettes, powder puffs, boxes of powder, brooches, feathers from hats, playing cards, novels, and "penny dreadfuls,"—all of which had been handed over by converts, 142 of whom had gone publicly to the penitent form during the preceding ten days.

On a board were exhibited a number of cards bearing the designations of other idols. These were dealt with singly by Commissioner and Mrs. Booth Tucker, officers, and members of the Salvation Army, and at the end of each dissertation the card was thrown into the fire. The idols so dealt with were: "I"; "card-playing, whist-drives, dice"; "horse racing, betting, bookies"; "prize-fighting"; "the-

aters and cinemas"; "sensational novels"; "infidel books"; "strong delusions"; "Sabbath-breaking and Sunday papers"; "tobacco"; "drink,"—eleven in all.

The "Narrative of Facts" of 1923 of the work done for Christ in the **Quarrier Orphan Homes** and other institutions at Bridge-of-Weir, Scotland, reports a family of 1373, not counting workers. Over half a million dollars was received in all. The large sum required annually comes in in answer to prayer with unfailing certainty, so that from the beginning till today there has never been a penny of debt on any department of the work. An amazing fact in connection with the financial position is that years of distress in the country—through bad trade, unemployment, or other causes,—have usually been years of overflowing supply at the Homes. "The work of the Orphan Homes is carried on in dependence upon God for daily supplies. No one is called on personally, nor do we send out collectors. The needs are committed to God in prayer, and we look to him to move the hearts of his people to send all that is required."

The Narrative harks back to the beginning of the work in 1877. "Almost sixty years ago the first definite efforts were made to realize the desires which had been born in William Quarrier's heart, but it was not until 1874 that the vision took clear shape. In that wonderful year of grace for our beloved land Mr. D. L. Moody—probably the greatest soul-winner of the nineteenth century,—was God's chosen instrument to bring many thousands of our people into the spiritual knowledge of salvation. While in our city Mr. Moody was pained at the sight of so many ragged and neglected children on the streets, and in the autumn of the year he called and presided at a conference of ministers and Christian workers to consider the matter and see what could be done on behalf of the needy little ones. At that conference the writer of these lines was present, and well remembers some of those who took part, and some of the suggestions which were made. Mr. Quarrier was one of the speakers at the conference, and it was on that occasion that he first made public his plan for the building of Cottage Homes, to provide for Scotland's orphan children. Two years later he was led by remarkable providential guidance to purchase forty acres of farmland at Bridge-of-Weir, and to commence the erection of the Homes."

The Staircase Y. W. C. A.

"As an interested reader of yours for many years," writes Mrs. Clyde L. Grose of Illinois, "I cannot keep from sharing with you the following episode which came to my notice during a recent visit in Athens."

A young Greek girl living in Smyrna, in answer to the demand among factory girls for a Y. W. C. A., started a sort of club two years ago. She seemed so well adapted to the work of organizing and carrying on that she was sent to London for a brief course in Y. W. methods. On her way home she reached Athens the day Smyrna started to burn. Thus her idea of going home had to be given up, and it is due to her enforced stay in Athens that we have the story of the Staircase Y. W. C. A.

As the Smyrna factory girls kept arriving in Athens as refugees, they began to want their club again. So our young friend, with characteristic energy and ingenuity, got together a group of Greek women to sponsor the organization, and they secured such a meeting place! As a result of the troublous times for monarchs in Greece, the old royal palace has been shorn of its royal character, and is used for officers, refugees, barracks, and all sorts of things. And the part of this building which was finally allotted to the girls was the grand stairway: hence the name.

The club flourished, and soon overflowed into a hall at the foot of the stairs, which the girls made attractive with their handiwork. "One glimpse into the neat, cheerful room, with stencilled curtains and little home touches, would gladden one's heart, to say nothing of all the worthwhile things that take place there."

The leader is employed by the Y. W. C. A. as an assistant in one of its offices, is paid full time, but is given half time to superintend the activities of the club. The Association hopes before long its budget will allow of the club becoming a definite Y. W. center.

Hungary Eager for the Sunday School.

Training a future leadership is going forward in Hungary simultaneously with the

work of teaching the children of the present generation in the Sunday school. Mr. J. Victor is the efficient secretary of the Sunday School Association of Hungary, and some of his recent experiences are described in a letter to the World's Sunday School Association, 216 Metropolitan Tower, New York City. He said, in part:

"I have just come back from a conference of the Soli Deo Gloria Association, held at Göncz, near the northern boundary of Hungary. This is a company of students of theology from various colleges who have the earnest purpose to preach the cross of Christ in their future ministry. They asked me to lecture on Sunday school work and to conduct a Children's Festival. Besides these occasions there were many opportunities to lay our work upon the hearts of the ministers of tomorrow.

"One of my addresses was followed by a lively discussion, when those who had already tasted the blessings of labors among the young gave touching testimonies of their experiences. One told of a policeman who had formerly been very rude, and a drunkard. His children had been to Sunday school and had learned a number of hymns, which, however, their mother had forbidden them to sing for fear of the father's outrages. One Sunday morning the children had forgotten their mother's warning, and began to hum their hymns. Their father listened a while, and asked where they had learned their hymns. Then he wanted them to go on singing. The end was that he bade them to dress and to accompany him to church, where he had not been for years. From that time he was a changed man.

"The place where the conference was held is of interest by itself. It was there that the Hungarian translation of the Bible was accomplished by Gaspar Karoli, the then minister, in 1590. After the Children's Festival, which I conducted, and the theme of which was 'The Bible at Göncz in 1587, in 1590, and in 1923,' the children went in procession to Karoli's monument, and a shower of flowers fell upon the figure of the man to whom the Hungarian people owes its version of the Word of God."

The Russian and Slavonic Bible Union sends a copy of a letter recently received, which shows some results of evangelistic work and Bible distribution under their auspices.

Beloved Christian Friends,

Grace and peace from our Lord and Redeemer, Jesus Christ, to you! We, the undersigned are thanking you, dear Christian friends, for your great love to us. Thanks to the Lord God and the Bible Union because the Word of God has reached us! Now we can read the Bibles and New Testaments which have come to us from you.

We came to know the Lord as our personal Saviour through Missionary Jaroszewicz, whom the Lord sent to us to preach the gospel here for the Russian and Slavonic Bible Union. We ask you, dear Bible Union people, take care of us spiritually, and especially pray for us because we are living here amidst heathen darkness and superstition. Around us are hundreds of villages and smaller towns which have never heard the gospel. We have a great desire to work for the Lord and help those who need the help.

Here are many orphans and people in great poverty. We are talking with Brother Jaroszewicz about the best way to help these poor orphans. Many of them go barefooted in winter, and many times they have no food to eat. Our hearts are greatly distressed about them, and so we are writing to you. Could you not help us financially, so we can help these poor fatherless and motherless human beings, for they are here in great numbers?

Also, we want to tell you, dear Christian friends, that there is a great need for preachers and missionaries. Oh, please, if it is possible, send us more missionaries, Bibles and New Testaments! Will you kindly write to us? We want your fellowship, your prayers and your comfort. Your letters would cheer our hearts to go on in the Christian life to follow the Lord Jesus Christ to the uttermost. We are going to pray much for you that the Lord will bless you. If you had not sent missionaries here, we would have remained in darkness. Will you not send more missionaries, that more souls might be saved? Many other brothers and sisters in this whole village and surrounding places greet you. We remain,

Your brethren and sisters in Christ, with greetings.

CURRENT THOUGHT.

No cry ascends to give the drug addict "personal liberty" to dose himself or destroy himself with drugs. But the drug that has made more criminals, lunatics, invalids, crime, inefficiency and disease and danger than all other drugs combined, namely alcohol, is to confer upon its user the right to its possession, use or abuse, although the narcotic user must succumb to legal restraint!—Dr. John G. Coyle.

Take, for instance, **the difference between passive and active recreation.** Many girls prefer to sit in the movies and see other people in action rather than to hike or exercise. Recreation, unless it calls into play our manual or the creative ability, does not satisfy. Girls should recognize that restlessness and dissatisfaction may have their sole source in an overdose of inactive recreation.—Dr. Elizabeth Allison.

We are now ready for an **up-to-date "Key to the Scriptures."**

"Adam, a mythical personage, through whom actual death passed upon all men." Or the Eddyan definition might be adopted as all sufficient, "Adam, error, falsity, the belief in original sin."

Such a "key" would unlock the mysteries of the Scriptures somewhat after this manner:

"Therefore, as by one myth sin entered into the world and death by sin; . . . . death reigned from myth to Moses . . . . as through the one mythical trespass judgment came upon all men," etc. Or, "The first myth was made a living soul, the last myth was made a quickening spirit."

Miss Edith M. Dabb, director of the national Y. W. C. A. work among Indian girls, says that the American public often too hastily concludes that because a thing is picturesque, it is valuable.

"People are inclined to be sentimental when it comes to quaintness unless their own comfort is involved," said Miss Dabb. "No farmer's wife will allow the charm of a well-sweep to keep her from having running water in her home. She refuses to take the time to spin and weave her own dresses, no matter how lovely a picture she presents at the spinning wheel. Why should we expect a different psychology of our Indian sisters?"

Indian girls today are anxious to feel themselves a genuine part of the girlhood of the United States, rather than members of a race isolated upon the reservations and dedicated to the preservation of outgrown tribal customs. Primitive Indian life means for the girl on the reservation long hard days of drudgery. Much has been said by artists and ethnologists about the disappearance of old Indian ceremonies, many of them very beautiful. But before we pass judgment on the matter, we should look into what many of them mean to the home life and chances of the young people.

Neither can we see why any difficulty is involved in holding to the fact of **the virgin birth** if one accepts the fact of the incarnation. The essence of the doctrine of the incarnation is that a preëxisting being, the second person of the blessed Trinity, took human flesh, "and was made man." Is it reasonable, is it scientific, to maintain that the human process that CREATES life should be used to convey PREËXISTING life? To assume so would be to overthrow natural law.

The "necessity" for adhering to the virgin birth as the medium of the incarnation is not primarily a theological, but an intellectual and scientific necessity. The practical reason for adhering to it is that one who claims to accept the incarnation but not the virgin birth almost certainly, almost necessarily, misunderstands the incarnation. He is practically forced to hold, not that God became man, but that man became God. If an individual human life—a man—was created according to the natural process, at what stage in life did that man become God? But did man become God, or did God become man? If the former, life was created after the natural order. If the latter, life could not have been created after the natural order because it already existed.—"Living Church."

Locomotive Engineers and Prohibition.

The Brotherhood of Locomotive Engineers is an organization of 90,000 men employed on the 2768 railroads of the North American continent, handling the transportation of three great countries, the United States of America, Canada, and Mexico.

Every time you take a railroad journey you ride behind one of the men I represent. You want them to be skilled men: keen, cool, bright, wide-awake men of the very highest type, men who can think and act quickly, men with nerves of steel.

You are vitally interested in all of this because into their keeping you trust all that you hold dear on this earth,—the lives of your loved ones,—and they bring them back safe to you again or die at their posts of duty, as many of them do each year. There is not a case on record where one of them betrayed this trust. There are hundreds of cases on record where they went down to death that the people entrusted to their care might live.

When you realize that on limited trains the engineer must pick up and correctly interpret on an average of three signals per minute, each of which spells the difference between safety and disaster, you can understand why every sense must be alert. We who have spent most of our lives in the cab of a locomotive know the infinitesimal fraction of a second that oftentimes means safety. That alcohol slows down the brain action is conceded by all.

So ten years before the churches began preaching prohibition, years before even the railroad officials began issuing orders about drinking, the Brotherhood of Locomotive Engineers were fighting the drink evil. A law of the organization that has been in effect during the twenty years I have been the executive, reads as follows:

"The use of intoxicating liquors either on or off duty is prohibited. It shall be the duty of his division (lodge) to investigate any violation of this rule, and if the member is found guilty he shall be expelled. Any division (lodge) failing to enforce this law shall have its charter suspended by the Grand Chief Engineer."

We hear much at the present time about the personal liberty of the individual and the infringement upon his personal rights by the enactment of the Prohibition law. All law is the will of the majority, and is enacted for the benefit of the majority, and the minority obeys: a technical violation of the personal liberty of the individual, perhaps, but all civilization rests upon the principle of laws enacted for the repression of the interests of the few for the benefit of the great majority. In other words, the greatest good for the greatest number. I am sure the wildest exponents of the theory of personal liberty would not agree that one of the engineers I represent would have the right to exercise his personal liberty and take two or three drinks before starting from the terminal with the limited.—Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers.

Two Hindu students were arguing **the question of caste.** One argued that it was a good thing. The other turned to him in surprise and said:

"But you say that,—you who are progressive in your ideas?"

"Yes," replied the other, "I do, for caste is the last trench we are holding against Christianity. You know yourself that if it were not for caste, practically every student in this hostel would be Christian before morning."

Thanksgiving for God's Holy Word.

Heavenly and most merciful Father, who hast spoken unto us with many voices, we render thee thanks for the wideness and splendor of thy love and for thy perfect understanding of our needs; for thy joy in creating things beautiful in sea, in earth, and mountain, and for all the arts of men wherein thou hast made them thine interpreters; for such strong and humble and patient souls as have made it impossible for us not to trust in thee and to see the reality of things invisible; and especially at this time we render thee thanks for thy Holy Word, for all those who were stirred to write the story of thy desires, for poets and for seers who sought to redeem their people from evil; and most of all for the friends of thy Christ who have given unto us such tribute of memory and devotion that we also may come into his intimacy; and we render thanks for all those who are handing on to others the sacred flame of thy gospel, for their comfort, enlightenment and redemption; and we beseech thee that the power of thy Christ may so hold and direct us in all our doings that we may be redeemed from ourselves, to live unto thy glory as true citizens of thy kingdom, through the grace of the same Lord Jesus Christ our Lord and Saviour. Amen.—I. M. Blake, of Florence.

THE MISSION FIELD: AT HOME AND ABROAD.

Bishop Selwyn used to call the native teachers of the **New Hebrides** "the black nets," and the missionaries "the white corks" that hold up the nets.

Four great missionary problems: the unoccupied areas, the unevangelized groups within areas nominally occupied, the need of more Christian literature, and of a real Christian unity.—Dr. James Endicott.

For thirteen centuries it has been an axiom in the Near East that it is impossible for a Mohammedan to become a Christian. Yet today men and women are confessing Christ openly, and the church is manifesting almost apostolic fervor.—From a Persia report.

The Missionary Board of the Methodist Episcopal church publishes a story paper for the children of Brazil, South America. In launching this publication Miss Epps, the editor, conceived the idea of asking the children to select the name of the paper. A list of several names was sent out to the children, and their vote requested.

The one chosen was **"Ben-Te-Vee."** This is the name of a bird which is very popular in that country. "Ben-Te-Vee" is a yellow bird, larger than a canary, but not so large as a robin. Its one song, always in a sweet, cheerful tone, is "Ben-Te-Vee!" "Ben-Te-Vee!" "Ben-Te-Vee!"

This is one illustration of the value of developing a literature for the children in the atmosphere of their country.

At the time of the earthquake and fire in Tokyo a Kobe man decided to get a stock of books from Sendai and open a shop in Tokyo to provide reading matter for the public to buy. He therefore ordered three thousand volumes, mostly ancient stories and novels, thinking that the people would want this kind of reading to cause them to forget their distress. But to his surprise **the first book he sold** was a twenty-sen New Testament to a young laboring man, and he found the demand for religious books exceeded his supply, especially for Christian books by Uchimura Kanzo, and other books that offered religious consolation.—"Yomiuri Shimbun."

God is giving us to see spiritual results of our efforts, too, for on December 9th nineteen of our school girls received baptism, and Mrs. Noda, one of our fine new teachers, was also baptized. A little earlier, in our special religious meetings, Mr. Nagabuchi, our one non-Christian teacher who was so "hard-shell" when he came to us, stood up and pledged himself to serve Christ. We praise God, for that means that every one of the regular teachers in Happy Hill School is now a Christian. The baptismal service was a beautiful sight.

The girls are all so happy. It has all come about quietly, for I do not like emotional appeals. It is just God working through the atmosphere of Happy Hill School, calling the girls to him.

There are over thirty more girls who want to be baptized, but cannot get the permission of their parents. I am praying very much for the only three Senior girls who are not baptized, all of whom have made the decision but cannot get permission from home. The father of one is a Buddhist priest.

The baptismal service was followed by communion. It was wonderful to see our girls crowd up to the altar. For the first time I realized how many of them are Christians. Pray much that God may help us to train them for devoted Christian leadership!—Miss Betty Lee, Japan.

"I've noticed in traveling by mule train through the interior of Mexico and Central America," said Mr. Legters, on reporting to the annual meeting of the Committee on Coöperation in Latin America, "that you don't get along any faster than your slowest mule goes." Which homely parable he proceeded to apply to the work of **the evangelization of Latin America.**

"We have been talking of the evangelization of these great lands," he said, "but we have been putting almost our entire effort into the reaching of the already more favored classes, and have left out of account the great masses of Indians which form the bulk of the population of Latin America as a whole."

What shall we say, he challenged, when 90% or more of the missionaries to that

section of the world are ministering to not more than 40% of the population, and less than 10% to the vastly larger Indian group? There are hidden away in the valleys and mountains tribes of 50,000 to half a million to whom the gospel of Jesus has never gone, and who will never have it unless missionaries be sent to carry it to them.

So a committee was appointed to study the whole matter throughout all Latin America. By the time the proposed Latin America conference meets in Montevideo in April 1925 it is hoped this committee will be able to present the most complete data ever assembled, and thus afford the boards the ground for a more adequate attempt to evangelize these almost overlooked Indian hosts.

Jesus Christ in the Thinking of the Orient.

At the recent annual meeting of the united conference of foreign missionary boards an evening session, devoted to "Jesus Christ in the Thinking of the Orient," was occupied by three representative Oriental leaders, each discussing the point of view of his own people.

Dean H. Hatanaka of Kobe College, Japan, recognized the genuine progress of Christianity among his people and its significant achievements. In his judgment the fact that Japan is still a non-Christian nation is partly explained by the fact that even Christians are still looking for a Christ who will be all-controlling over every aspect of internal Japanese life.

India was represented by Professor Yohan Masih of Indore College, who set forth the rapid and substantial progress of Christianity in the India of today, particularly illustrated in the attitude and principles of Gandhi, and in its tremendous gifts to untouchables and to women. He declared that the simple gospel message was adequate for India, where Christianity's rate of gain today was twentyfold that of the population.

Dr. Y. Y. Tsu, secretary of the Chinese Students' Association of North America, spoke for China. He contrasted the beautiful Buddhist temples, perched on mountain tops, with their quiet restfulness and glorious outlooks, providing an outreach toward God for the pilgrim or the recluse, with the simple whitewashed chapels down in the busy, dirty cities of China, aiming to foster the preaching of the presence of God and the practice of helping one's fellow men. He pointed out that the central task of missions in China was to minister to the spiritual needs of the Chinese people, enabling them to see God as their Father and Christ as their Saviour and Lord, to see men as their brethren, to substitute callousness of temperament by human sympathy, forgiveness and sacrificial service, and to make prayer a reality, all these contributing together to make God sovereign in human life.

In an Angola Station.

Every day is a busy one, and no rest on Sundays. Many couples had been awaiting my arrival, that they might have a Christian ceremony before joining their lives for life. Since arriving here on the 4th of August I have taken 55 marriage vows, 25 of them being in a single week and 15 in a single day. One night I unavoidably kept four couples waiting patiently in the church, the assembled company singing hymn after hymn to ward off the acuteness of the delay while I was ministering to a girl seriously sick, whom I could not leave until I had checked the effect of the hypodermic I had given.

One Sunday, after preaching to a good audience at an out-station 50 miles away, I felt that I should return home. Acting upon the impulse I did so, and had scarcely gotten out of the car when I was called to a distressing case of a little baby, who had been seemingly in the best of health, but was now in a coma state. After two hours' work it began to revive, and would accept to nurse. The joyous look that mother gave me was well worth all that I did. At midnight or 1 o'clock I was called hastily to attend a girl who had a very high temperature, and was delirious. She said life was sweet, and she did not want to go yet. I talked to her to try and quiet her, but she begged me not to let her die. Every one was affected, as quite a group had assembled, thinking she would not live. For an hour I did all that I could, and the danger passed. She is now strong and well, one of our advanced girls in the Means School at Dondi, and almost ready to swear by me, believing that I saved her life! Then that other girl who was brought

in the rain from an out-station 12 miles away, riding in a hammock, who had a bad abscess from which I took a cup of pus. After three days she was able to walk about herself. Tell me, friends, is it worth while? And the many with aching teeth and swollen jaws who have been relieved by my dental forceps, scores of them,—is it any wonder that missionaries are happy in their work, and the harder the work the happier they are? Not to be ministered unto but to minister, and opportunities upon every hand! Talk about life investment,—nothing in a civilized land can begin to compare with it!

Pray for us, and for the native Christians, that they may be loyal and true!—Wm. C. Bell.

What $1500 Accomplished.

How an appropriation of $1500, outside the missionary's salary, was used in 1923 at the Nana Kru M. E. Mission is summarized as follows:

1. The mission has 14 native preachers on its pay roll;
2. It carries on a day school of 150 enrollment, providing books, slates and pencils for the students;
3. It feeds 60 students daily;
4. It clothes 60 students;
5. It has in training 18 young men for the ministry;
6. It has 9 Sunday schools with 800 scholars for which it provides trained Bible teachers. To make this line of work effective the mission subscribes for 12 copies of the "Berean Lesson Picture Roll," costing $41;
7. It does evangelistic work each Lord's Day in 12 towns;
8. It has repaired its own buildings, and it has made its own school furniture, such as benches and desks;
9. It has built 5 new, strong, neat native houses;
10. It has sunk a 25-foot well, walling it up and covering the top, thus insuring a constant supply of pure, fresh water for mission use, close at hand;
11. Where carpenters could be had, it has paid them to do necessary work. As they have worked, we have put with them some of the brightest students, so that they might be taught the use of carpenter tools, trying in this way to kill two birds with one stone;
12. It has bought kerosene for the lamps and lanterns by which our students study at night. Some of these lights have to burn all night to protect the mission against the wild animals that prowl over the station at night;
13. It has made its own laundry soap,—hundreds of pounds,—effecting a decided saving in money and teaching our native people a new industry which they are learning readily, to their great advantage.

In view of the pressing, heavy demands upon the mission and the very small sum allowed for the work at this point, we are intensely grateful to every friend in America who has helped the day school with gifts of books and slates and pencils; who has helped the student body with gifts of clothing and material; who has helped the missionaries with gifts of a personal nature,—books, magazines, and many comforts that otherwise would not have been procurable. Above all, we are intensely grateful to the whole body of faithful, prayerful, consecrated Christians in the homeland who by daily, untiring prayer are strengthening us on the firing line out here, and calling down the heavenly reserves to force back the enemy and open the way for our Christ. For this, your greatest gift to the Mission, God bless you!—Walter B. and Maude Williams.

P. S. Remember Nana Kru! We need a 30-foot force pump, the simpler in mechanism the better; two footballs, for our boys do kick footballs to pieces. This climate, too, is hard on leather. When sending don't forget to put in extra bladders!

IN THE FAR NORTH.

In acknowledging a gift of Gospels in Servian, Croat and Italian for distribution in his work as director of missions on the **Mesaba and Vermilion Ranges in Minnesota,** Mr. William J. Bell says:

"These have been bitter winter days with us since Christmas, but the mercury is up above zero this morning for the first time in a long time. However, work goes merrily on. I covered a good one hundred miles Sunday, in 25 below zero weather, with Liz Ford on the go all day, while I

preached three times, held two Sunday schools, and a Christian Endeavor,—six services in four places!

"Our Mesaba Range is great country. Come and see us, our iron mines and our immigrant miners, some day!"

From Rev. W. H. J. Walter of Split Lake Mission in **Manitoba, about 400 miles north of Winnipeg,** comes a letter to the Bible Institute Colportage Association of Chicago that contains a story of great human interest.

The two parcels containing the books, etc., arrived safely by the mail canoe last Thursday. I have already given away one book to the fire rangers who came on account of bush fires in the vicinity.

What surprises me is how on earth you could have heard of me in this out-of-the-way place. Another thing is the coincidence connected with the whole matter. Really I am one of D. L. Moody's converts, although I have never heard or seen Mr. Moody, and in fact I was converted three years after his death. I will tell how it took place, it may bring some other young man to a decision.

It was in a small country town in Devonshire, England, called Hatherleigh, sometime in May 1902. Although I was a regular attendant at church, yet I had never come to a decision for Christ. Many a time I hoped some one would speak to me about my soul, but no one ever did.

At this particular time I heard that a lecture on the life of Moody was to be given in the Bible Christian Chapel. I did not know who Moody was, or what he had done, but I thought I would go and hear about him. I went, and I was never so much moved before. Passing out of the building, I walked up the street alone, and as I walked I said to myself, "I would like to be a man like that!" With that I raised my hand to heaven and said aloud, "Lord, I'll start tonight!" Tonight, as I write, I distinctly remember the joy that flooded my heart at that moment. That is more than twenty years ago, and the joy is still there.

Two years after I left all for the dear Lord's sake to join the Church Army. After some time in England I came to Canada, and after working among bush settlers I came north, where I have been for the last ten years, a missionary to the Cree Indians.

I thank my heavenly Father that I was led to attend that lecture which meant so much to me, even my eternal welfare. All praise and glory be to his holy name!

Our next letter is from Rev. W. F. Baldwin, superintendent of the Lavinia Wallace Young Mission for Eskimos at **Nome, Alaska,** maintained by the Woman's Home Missionary Society of the Methodist Episcopal Church. He writes:

For several years now we have been receiving subscriptions of the RECORD OF CHRISTIAN WORK. I do not know who is sending them to the mission, but at this late date I wish to write and thank someone for sending this grand monthly to us. We receive many religious papers, but none has a larger place in our hearts. We look forward to receiving the next copy of the RECORD.

Mrs. Baldwin and I have been working here among the Alaska Eskimos for fifteen years. There are about 15,000 Eskimos living in Alaska. They are a sea coast people. They will be found all along the coast from the Alaska peninsula in the south of Bering Sea north as far as Point Barrow. They are more attractive, more robust and athletic than one would expect to find. Few people gain a livelihood under harder conditions and in the face of greater danger than the Eskimos, but they are always cheerful, lighthearted, never having a thought for the future.

The influence of this mission reaches out in all directions, for it can be truthfully said that around this centers the spiritual, physical, industrial, moral and social welfare of the natives of all Seward peninsula. The Eskimo loves his church, and those coming in to Nome from the farthest points on the peninsula find their way into their own little red church before departing for home. On special occasions, such as Christmas and Easter, whole villages come to Nome with dog sleds, and their little red church is barely large enough to receive them. And how do our own people of Nome uphold their services? Inclement weather, extreme cold, and even severe blizzards hinder few from attending regularly. At the morning and evening services on Sunday, at the Sunday school, and at the prayer service on Wednesday eve-

Methodist church for Eskimos at Nome, Alaska. Orphanage to left, parsonage to right.

ning, all gather to learn more about Jesus and to draw near to him in song and prayer. They come in families, little ones carried on mothers' backs. Families living some distance from the church often spend whole Sundays in town with friends. The choir of young people is a great help, and their songs of praise are an inspiration. A mother sits with a baby on her back and one in her lap,—I often say they sit three deep.

One day an old Eskimo came to me and said: "Me Jesus washum!"

This expression may seem funny, and bring a smile upon your face, but I knew what he meant. He was under conviction, and what he meant was that he wanted Jesus to wash his sins away. After talking with him he soon found Jesus. Today he is rejoicing in the Lord. His name is Tony. I asked him how old he was, and he said, "Me see fifty-two snows."

In prayer service one Wednesday evening Tony gave a testimony something like this: "We Eskimo always thought white man plenty smart. We no think him smart enough to come from New York to Nome through the air. But one day the white people said airplanes were coming. Everybody went down to Fort Davis to see them land. Eskimo no believe airman come. But four small dots appeared in the clouds to the east. They kept growing larger. By and by four airplanes landed on the Fort Davis grounds. Now we Eskimo didn't believe these men would come. Some Eskimo do not believe that Jesus is coming back. But by and by Jesus is coming back again. He is coming in the clouds, just like the airplanes did. Whenever that time comes, we Eskimo want to be found faithful."

I ask the Christian people to bring these Eskimo very often to the throne of grace.

Here in Nome we have a fine church with a membership of 72 adults and about 125 children: before the epidemic of 1918 we had a church membership of 411. We have a fine work shop, and a new hospital which we moved into just a year ago. It cost the church $40,000. We believe we have one of the finest hospitals in the North.

HOW CAN CHINA'S AMERICAN FRIENDS HELP?*

Frederick W. Stevens.

What can the foreign friends of China, those who believe in the brotherhood of man, who believe that a bad condition such as exists in China is harmful to the whole world,—what can they do to help?

1. Open Opportunities for Practical Business Experience to the Chinese Students in America.

By the return of the surplus from our share of the Boxer Indemnity, we have brought to our shores for education thou-

* From an address by a business man who was representative in Peking of the American group of the China consortium, 1920-23.

sands of the young men and young women of China. We have generously opened to them all the facilities of our institutions of learning. But this is not enough. They need in addition the practical contacts with business and industry which alone can fit them for the tasks which await them. Given these contacts, they should be ready to lead in the difficult work of developing China's great natural resources,—but without the practical knowledge which only such contacts can give it is vain to expect of them the certain touch which means success. China's problems are practical problems, and in the presence among us of over 2000 Chinese students we have an opportunity to serve China, and at the same time to serve our own interests.

We should at once take steps to insure to every Chinese student of serious purpose a chance to learn, by practice, how practical men meet practical problems. This can be best accomplished by taking them into our industries. Our own rewards will be practical rewards, for we shall then have in the expanding markets of China men who appreciate the essential soundness of American business and American business methods.

2. Get Behind American Missionary Educators.

I know of no better way for individuals to help China than by helping to increase the opportunities of the rising generation of Chinese to obtain education of the right kind,—the kind that takes into account the moral side of life; the kind that breeds character; the kind that teaches that citizenship carries with it public duties as well as personal advantages, and what those duties are; the kind that will produce a determination on the part of the educated classes to see that corruption in the government service is smashed, that armies are disbanded, and that the government is run for the benefit of the masses; the kind of education that is being offered in the primary schools, the middle schools, the colleges and universities carried on under missionary auspices, in charge of as unselfish a lot of people as can be found anywhere in the world. These institutions are all too limited in their physical ability to reach the Chinese who need their help, and are eager to have it.

I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration, which must precede any great political and industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one.

One who engages in an effort to learn what is the matter with China, and what is the remedy, whatever may have been his former attitude toward religion, cannot fail to become interested in religion as a factor in China. The Chinese are a non-religious, not an anti-religious, people. Neither Buddhism nor Confucianism nor any other of the Oriental religions is any longer a motive force in China. A distinguished scholar, who spent a long period in China, has recently declared:

"Instead of carping at missionaries, we should remember that they have been almost the only ones in the past with a motive force strong enough to lead them to take an active interest in Chinese education."

I regard the Christian universities, colleges, academies, middle schools and primaries, with their nearly 250,000 Chinese students, as most potent factors in fitting China for taking her proper place in the world drama.

The men and women engaged in Christian missionary work in China and Japan are well educated, mostly college graduates, well-bred, high-minded, very sensible and practical-minded people, as I believe any fair-minded man, religious or otherwise, with knowledge of the missionaries and of their methods and work, will say. They are doing a work of far-reaching and vital importance, and with an unselfish devotion far above praise. Sometimes I wonder if there may not some time travel up and down this great land a Chinese John

Wesley, or better still a hundred of them, arousing to a high pitch the moral sense of the people, as John Wesley aroused the English people long ago.

If China's educated men as a class have not the inclination and the courage to stand for the right, there is not much hope for her. If because of fear of personal harm or personal disadvantage, or because their moral sense is weak, they withhold support from men who are trying to do China good service, and with creditable success, then the worst has not yet come to China. And if the people of the United States do not realize the immense value of the work which their missionary educators are doing in China, they should be made to realize it; for China's problems are to a large extent the problems of the world in general, and of the United States in particular.

For two and a half years I have watched in China for signs of hope, signs of the coming of that all-important righteous, aggressive public opinion upon which depends China's future, and the future of liberal government in Asia, for China is the test case. I have been often discouraged, disappointed, but I have never lost hope. I believe in the future of the Chinese people because I know what they are, and despite their errors and their inevitable failures I desire to help them, and to see my country help them. Therefore I face the facts, the evil with the good, and desire my fellow countrymen to know both. If they are enabled to understand China as she is, they will then be the better able to help her to become what she should be, politically, economically and spiritually a great republic.

HUMAN THEORIES.

Dissensions over theological positions often have been caused by insistence upon human theories of some profound truth. How often it will be found that the bitterest contentions are over words which do not even appear in the Scripture record! An illustration of this is found in the contention which has been waged over the doctrine of the atonement. The word itself occurs only once in the New Testament, and in the letter of St. Paul to the Romans it is only a passing allusion to a great truth without the introducing of any theory.

All human theories doubtless have within them an element of truth, and if a composite of all human explanations could be made they would not suffice to fully account for the truth itself. That the atonement is a great fundamental in Christian faith seems evident. The New Testament writers assigned to the death of Christ, even apart from his life, that which constitutes the basis of forgiveness of sins. Christ died for our sins.

A difficulty that at once confronts one in seeking an explanation of the atonement is the mystery of the Trinity. We have the clear teaching of Scripture that "God was in Christ reconciling the world unto himself," and that "he bore our sins in his own body on the tree." It has been the discussions of the mysterious element of this truth which have so often led to the bitterest contention, and the forces of the church have been arrayed against one another in dissensions which have led to scandal and schism.

Penelope and the Golden Orchard, by Dorothea Castlehun. L. C. Page & Co., Boston. 313 pages, illustrated. $1.90.

If the rising generation feeds on such fine stories as this, there need be no anxiety about them.

Penelope is an orphan, who lives with her aunt in a Maine seashore village. Aunt Emily is rather mean to her, the daughter Evelyn is a selfish, lazy cad, and though Uncle 'Lije is a kindly old man Penelope has not a happy time at home. But she is a pleasant, gifted girl, and makes friends among the summer visitors. These have now returned to New York. However, a new family of several boys and girls, the Grahams, comes to live in an old house by the sea, which has lain closed for 30 years. Penelope makes friends with them. The "golden orchard" surrounds this old house.

The plot moves fast and not impossibly (for a story), with the discovery of a secret chamber and staircase and ancient things, the search for hidden treasure, the tang of the sea and the snow, wholesome and happy family life, climaxing in Thanksgiving and Christmas with an unexpected glad ending.

You will like Penelope and her friends.

"THIS SAME JESUS." ACTS 1. 11.

Rev. F. B. Meyer, D. D.

There is this sorrow connected with all human leaders and teachers. However dear and useful they are, they are not suffered to continue by reason of death. One after another they pass away into the spirit-world, to enter upon their loftier service, to give in their account, to see the Master whom they have loved. The last sermon lies unfinished on the study table, but they never come there to complete it. The final word is spoken. The closing benediction is given. The ministry is done. But what a relief it is to turn from men to Christ, from the constant change in human teachers to the unchanging Master, from the under-shepherds who are here today, but gone tomorrow, to the chief shepherd and bishop of souls who watches his sheep in the evening shadows of this era, equally as in the first bright beams of its Pentecostal morning!

Time changes us. Your portrait, taken years ago when you were in your prime, hangs on the walls of your home. You sometimes sadly contrast it with your present self. Then the eyes flashed with fires which have been quenched with many tears. Then the hair was raven and thick which is now plentifully streaked with the grey symptoms of decay. Then the face was unseamed by care, unscarred by conflict, but now how weary and furrowed! The upright form is bent, the step has lost its spring.

If we could ask the blessed dead if they had found Christ altered from what they had expected him to be from the pages of the holy Gospels, they would reiterate the words of the angels, "This same Jesus." They would tell us that his hair is white as snow, not with age, but with the light of intense purity; that his face still shines as the sun in his strength, with no sign of westering; and that his voice is as full as when he summoned Lazarus from the grave, as mellifluous as when it called Mary to recognize him. Time is foiled in Jesus. He has passed out of its sphere, and is impervious to its spell.

Moods change us. We know people who are like oranges one day, and lemons the next; now a summer's day, and again a nipping frost: rock and reed alternately. You have to suit yourself to their varying mood, asking today what you would not dare to mention tomorrow; and thus there is continual unrest and scheming in the hearts of their friends.

But it is not so with Jesus. Never tired, or put out, or variable! Without shadow cast by turning! In his earthly life, whereever we catch sight of him,—on the mountain side, on the waters of the lake, beneath the olive trees in the evening; in the synagogue, or alone; at work in the sunlight, at prayer in the moonlight, at supper in the upper room,—he was always "the same Jesus." And the apparent exceptions, when for a certain purpose he altered his manner and made himself strange, only brought his essential sameness into stronger relief. And so is he today! And we shall become strong and happy when we remove from all thought of others' moods, or our own, and settle down under the unchanging empyrean of his love.

Circumstances change us. Men who in poverty and obscurity have been accessible and genial, become imperious and haughty when they become idolized for their genius and fawned on for their wealth. The butler would have done any favor for Joseph in the prison, but forgot him when he was reinstated in the palace. New friends, new spheres, new surroundings, alter men marvelously.

What a change has passed over Jesus Christ since mortal eyes beheld him! Crowned with glory and honor, seated at the right hand of the Father, occupied with the government of all worlds, worshipped by the loftiest spirits! Can this be he who trod our world, confessing his ignorance of times and seasons, surrounded by a handful of the poor and despised, an outcast and sufferer? It is indeed he. But surely it were too much to expect that he should be quite the same? Nay, but he is! And one proof of it is that the graces which he shed on the first stage of the church were of exactly the same quality as those which we now enjoy.

Sin and provocation change us. We forgive seven times, but draw the line at eight. Our souls close up to those who have deceived our confidence. We are outwardly friendly, but there is frost within. We forgive, but we do not forget, and we are never the same afterwards as before. But sin cannot change the heart of Christ, though it may affect his behavior. If it could do so, it must have changed his feelings to Peter, but the only apparent alteration made by that sad denial was an increased tenderness and considerateness. "Go, tell my disciples, AND PETER, that I am risen." "He was seen of Cephas, then of the twelve." "He said unto Peter, Lovest thou me?"

Your sins may be many and aggravated, and you are disposed to think that you should give up all profession of being his at all, but you do not know him. He is not oblivious to your sins: he has noticed each one with sharp pangs of pain. His eye has followed you in all your wayward wanderings. But he is absolutely unchanged. You are as dear to him as when in the first blush of your young hope you knelt at his feet, and were clothed, as the old warriors used to be, by a stainless tunic over your armor of proof. Naught that you have said or done has lessened his love by a single grain or turned it aside by a hair's breadth. He loved you in eternity, he foreknew all that you would be before he set his heart upon you, he cannot be surprised by any sudden outburst of your evil. You may be, but he cannot be; and he laid his account for this, and more, when he undertook to redeem. Your sins, O child of God, can no more alter your Lord's heart than the petulance of a child can alter its mother's!

Oh, do not read the Gospels as a record merely of the past, but as a transcript of what he is ever doing! Each miracle and parable and trait is a specimen of eternal facts which are taking place by myriads at every moment of the day and night, the achievements of the ever-living, ever-working Lord. No lake without that figure treading its waters! No storm without that voice mightier than its roar! No meal without that face uplifted in blessing! No grave without that tender heart touched with sorrow! No burden without those willing shoulders to share the yoke!

Sleighing in the Northfield woods.

Oh, take me not back through the long ages to a Christ that was! He is! He lives! He is here! I can never again be alone, never grope in the dark for a hand, never be forsaken or forlorn, never need a guide, a master, a friend, or a husband to my soul. I have him who suffices for uncounted myriads in the dateless noon of eternity. He who was everything in the yesterday of the past, and who will be everything in the tomorrow of the future, is mine today, and at each present moment of my existence,—here, and in all worlds!

In Hebrews 13.8 the Revised Version adds a significant "Yea" to bring out the emphatic accentuation which the writer lays upon the unchangeableness of Jesus. It is well placed. With what a thunder of assent might that word be uttered! All who are of this opinion answer Yea! First the innumerable company of angels utter it, then the spirits of just men made perfect re-affirm it, then the universe of created things, the regularity of whose law and processes is due to it, bursts forth with one great Amen! God himself says Amen: "for how many soever be the promises of God, in him is the Yea! Wherefore also through him is the Amen, unto the glory of God."

THE INTENTION OF THE GOSPEL STORY.*

Rev. John A. Hutton, D. D.

It is an interesting question, on what principle the Gospels, particularly Matthew, Mark and Luke, were written as we have them. That is, the Gospels are confessedly a selection from a large body of material. St. John in a hyperbole declares that if all the words that Jesus spoke were printed the world could not hold the books; yet of all of these words of Jesus we have only a short selection. The same is true of the incidents in which our Lord took part. Our Lord for three years lived a busy and exacting life, speaking, journeying, healing, dealing with controversies; yet of all these incidents we have only—not indeed a meager selection, but a brief one.

One thing is quite certain, that the Gospels do not claim to be anything like an adequate "Life of Jesus." They give us, one or other of them, a few details as to his birth. A reference is made to him when he was a boy of twelve. Then there is total silence concerning the subsequent eighteen years until he was thirty. Even then, when the account of his public ministry begins, it is remarkable to observe how scanty are the references to certain portions, and how the writers' passion and imagination are reserved for the final scenes. We are hurried through the Galilean ministry on to the last week of our Lord's life. From this point we can actually follow Jesus almost every hour until he dies.

Here is another matter. It is only in reference to Jesus that the New Testament dwells upon suffering. The writers of the New Testament might, if they had not been restrained, have given us a book of horrors. What a story St. Paul could have written of the sufferings and ignominies which he endured in prison! But, on the contrary, what a reticence and modesty with regard to the facts! When we come to the case of our Lord, however, this restraint is removed, and the writers spare us not one single detail of the terrible story. It has been said that Charles Dickens was guilty of a violation of art in allowing us almost to see Bill Sikes slapping Nancy on the cheek. You might say the writers of the Gospels were guilty of the same breach of reticence. We can hear that slap on the cheek. We can see some one spitting on Jesus' face. We can observe our Lord struggling with a cross that was too heavy for his physical strength. Later, we can almost hear the drops of blood falling from his body. We are spared nothing, and one asks, "Why?"

I remember that when I was a student I was told that this detail and thoroughness in the description of our Lord's suffering was intended to repel the Docetic heresy, the idea that our Lord was not a true man. While there may be something in that explanation, I do not think it is the entire explanation, or the true explanation. I rather think you are to find the reason why the sufferings of Christ are dwelt on with such detail, in that appeal, for example, which we have in the epistle to the Hebrews, "Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds!"

My own convinced opinion is that the Gospels were, indeed, issued by the early church to inform the early followers of Jesus of the beautiful behavior in all manner of circumstances of their exalted Lord, how he had acquitted himself when he was here among men. But more particularly, I believe, these Gospels were issued in order to safeguard the early church from any movement of retreat, of apostasy. That is to say, the early church surrounded its members with the story of the sufferings of Jesus so that if any man, because of the suffering to which he was subjected, should think of breaking away from that holy allegiance, he had in retreating to pass by the reproachful face of Jesus. He had, in the strong language of Scripture, to crucify the Lord afresh and put him to an open shame.

The more I ponder the Gospel stories as we have them, the more sure I am that these stories were written in view of certain necessities, certain dangers, certain requirements, which experience and the pressure of life had discovered within the early

* Northfield General Conference, August 1923.

church. Again and again, I can well imagine,—indeed, we have statements that say so,—questions were being sent up from churches all over Asia Minor concerning which the local parties were in doubt: questions of doctrine, questions of practice, questions of belief. And again and again the leaders of the church were led, by way of answer or by way of solution of such difficulties, to refer to some beautiful or profound saying or action of Jesus, which at the time even the disciples did not understand, but of which under the stress of life they had certainly come to see the meaning. Our Lord had prepared them for this. He said more than once that he was saying and doing things which they there and then simply could not understand, and that in a sense he himself could not explain those things to them; that life is the great interpreter of truth, because life discovers the great necessity for truth, and we only understand what we have come to need.

If you study the Gospel stories from this point of view, namely, that they were written face to face with certain actual conditions and difficulties, you will find that they are concerned with one or other of two great interests.

The first is to repel, as is done by many an explicit saying and parable and miracle, the suggestion which was always being made to the early church in the first century that it should confine itself to the house of Israel, that it should resist the invitation to go away out into the great Gentile world. There are sayings of Jesus, parables of his, incidents in which he took part, as in the case of the miraculous draught of fishes, where the story certainly acquires a new meaning, a better and permanent meaning, when we see it as the answer from the life of Jesus to some question which had risen and which will continually arise in regard to the spread of truth. I say, one great body of facts in the gospel story ranges itself around that interest, the contention, namely, that Christianity has a world mission.

All else that you find in the Gospels may be said to gather around one other great interest, namely, that we men who belong to the Christian church in every age should never lose our loyalty or our faith or our confidence. All the rest is concerned to arouse us to new endeavors, to strengthen our patience, to restore our flagging spirits, always face to face with Christ's sufferings. All is a kind of paraphrase of St. Paul's great insight into the meaning of Christ's grace,—"Who died for us, that we should no longer live for ourselves but unto him that died for us and rose again."

ASPECTS OF CHRIST'S MINISTRY.*

V. CHRIST IN HIS ATTITUDE TO PEOPLE.

Rev. James Reid.

One of the first feelings that comes to us when we read the Gospels is that the people who heard Christ speak and met Christ must have had a great advantage over all others. His message is not merely a body of ideas: it is a life, a spirit, an attitude, as he met men and women and dealt with them. And sometimes as we think of those days we feel that we have lost something. But that is a mistake. The last thing that we want to suggest to people or to imagine for ourselves is that Jesus is not here. The truth is that the real, living personality of Jesus is as available to men today in this twentieth century as when he lived among men. That is the doctrine of the Holy Spirit. It means the reality of the Jesus of history for the life of today.

A part of Christ's message was himself, his own attitude to people. It was through his whole being, his contact with people, his smile, his deeds, his relations to them, that he preached his gospel. The life of Christ was the gospel of God's love in action. If we are to be his ministers we will have to translate the spirit of Christ and the love of God in everything. We will have to translate it not only in the spirit of our preaching, but in the spirit of our lives, in all our relations with people. That was the power of Peter and the rest of the apostles. When they spoke of the name of

* Northfield General Conference, 1923. To ministers.

Jesus, the name had power because their whole life suggested it. Their very accents thrilled with his tone. We have got to mediate Christ. There is no other way. We have got to live the truth so that something of Christ is present among men in the spirit and attitude of his servants.

When people spoke of the authority of Jesus they meant the power of his whole personality over people. They meant the power of his truth to awaken conviction, and of his spirit to reach their hearts. There is no other authority, in the long run. It is a human temptation to crave authority, some sign, some outward rock, on which we can rest our faith. That is where the Roman church gets part of its power. It satisfies this craving for external authority. But when we seek this kind of authority we are on the wrong tack: we are not seeking the truth, we are only seeking some strong mind under which we can shelter. Our only authority is the power of Christ and of his truth on minds and hearts.

What were the characteristics of the attitude of Christ to people as he met them?

One was his power of sympathy. "When he saw the multitudes he had compassion on them." Lord Acton says that the power of George Eliot was the power of getting into the skins of her characters, living their life for a moment. Jesus had the power of getting into the lives of people. We must get that power, as well.

One thing that sympathy will do for us is to keep us from offering inadequate remedies, or insulting people in need by cheap panaceas which never touch the spot. Take men in their sins and temptations, for instance. Before we can speak to a man who is caught by the glamor of the world we must get into his place and find what it is that is really attracting him, and meet him there. We must think ourselves into men's lives, into their cravings, into their temptations. Before we can really help a man we must get into his difficulties or his trouble or his temptations. Oliver Wendell Holmes says that we cannot beat the devil by underestimating his power or the truth of the arguments by which evil or error masters men.

Again, the sympathy of Jesus was of the kind that singles men and women out and deals with them as individuals. The great temptation often is to deal with people in the mass, to take them as types, so to speak, and to give our prescriptions according to formulas, not realizing that each case stands alone. However, it is wonderful, if we are keeping open the heart of sympathy and are sincere with the truth, how the message which we think is getting nowhere may be reaching the ends all unknown, because the needs of men are common, and their great need is God. Mark Rutherford tells how, after he wrote his "Autobiography" and "Deliverance," he had thousands of letters from people who said that he had been describing just their experience. Every experience through which we ourselves pass is a gateway into some other life.

Another secret of Christ's power was his confidence in God and in the message of God's love. He believed in God's purpose to save people and in the message of his love to do it. His was no shallow optimism. No man could say such dark and terrible things about sin and its consequences as Jesus could. He saw the awful possibilities that are in the heart of man by reason of his freedom and his self-will. But he saw also the omnipotent power of the love of God, and the final sovereignty of love. Man had only to see the love of God and give it a chance, to be awakened from any depths of blindness. Take the parable of the soils. There were various kinds of soil in which the seed was a failure, and from that point of view the parable seems discouraging, but Jesus surely did not mean deliberately to suggest that sections of mankind are hopeless. The scientist looks at men from the pathological point of view: Jesus always spoke and thought of men in terms of a possible miracle, because God loves and because love is the one omnipotent thing.

Is not one secret of our powerlessness just that we have no faith in the power of the gospel? Have we lost that? Have we ceased to believe in miracle? Have we lost the quality of expectancy? Do we go into the pulpit with the idea that nothing very much is going to happen? Or do we go into it with the idea that we are planting the seed which has in it the germ of a spiritual revolution, the one thing which can meet men at any depth and bring them back

to God?. Jesus therefore believed in the salvability of every man. He met men with faith in their possibilities. Because he believed in God he believed in men. His definition of man is that his true nature is his capacity to respond to God and to rise into the kind of life in which God is revealed in him.

So he believed in people. That was one secret of his power. And he made them believe in his belief in them. The source of moral impotence is that people have lost belief in their own power to rise. A part of Christ's great secret with men is that he re-created in them a belief in their power to rise into a better life. He persuaded them that goodness was possible. Their impotence was broken. His message was that the resources of God are such that nothing stands between a man and a better life except his own unwillingness. "Rise, take up thy bed, and walk!" he said. It was spiritual suggestion. That is where M. Coué is right, in insisting on the power of suggestion. Where Coué is weak is that he has no power to communicate to us that suggestion of spirituality. Jesus has this power. In his radiant revelation of the love of God the suggestion becomes operative. We must catch that faith and confidence in our work, and communicate it. We must communicate to men our faith in them and God's faith in them, through our own attitude and message, and our own faith in God.

But again, through this faith in men Jesus did another thing: he always appealed to men from the highest point of view. He never descended to reach men by mean motives. That is one of the things that surprises us, the tremendous demand he made on people. The power of Jesus was in his idealism, to a great extent.

It is only as we have a demand that is big enough to awaken the depths of unselfishness that we will get men. There is nothing so weak as a Christianity that is mixed with compromise. It does not inspire. It does not demand the help of God or bring people into the region where they need God, for God is only able to work in us by his grace when we are brought into the place in which we cannot go on without him. The appeal to fear or to any kind of self-interest is not Christianity. It may possibly gain our end for the moment, but it will never win the man for Jesus Christ. That is true of preaching, and it is true of all kinds of individual dealings which we have with people when things get out of joint. The appeal of the kingdom is our dynamic. The appeal for character, the appeal for service, must be the appeal of the kingdom. We must lift people out of themselves. This is our task. For salvation, in the last resort, is the escape from self into the purpose and the fellowship of God.

Again, Christ had the attitude of friendship. Religion is just the friendship of God. That is the best way to describe it. It is a real presence which is founded on trust and love. In that friendship all barriers went down. That was what the New Testament calls his graciousness. All through, he gave himself away.

And we must learn to give ourselves. No preaching is vital that is not self-abandonment. We must give ourselves away for better or worse. We must allow what is in us to break out, and in our attitude to people we must break down all barriers. Donald Hankey, in his description of the "beloved captain," says, "it was wonderful, that smile of his. It seemed to make us well; to take things from the fine point of view, the finer point of view, his point of view. The face he had won his way into our hearts."

That is the power of Jesus with men. Through his friendship he brought them into his world, awakening them to see his point of view, and helping them to see straight. Zaccheus is a case in point. Jesus won Zaccheus through his friendship, brought Zaccheus into his world, changed his point of view, won him for goodness and truth, as nothing else could have won him, by the appeal of friendship. And our business all through is, by our friendship for men and women to reveal the forgiving, gracious love of God.

The Seven Churches of Asia and Their Modern Counterparts.

"Ephesus—Doctrinally Sound, But—!"
"Smyrna—Wretchedly Poor, But—!"
"Laodicea—Fabulously Rich, But—!"
"Thyatira—Constantly Busy, But—!"
"Philadelphia—Numerically Weak, But—!"
"Pergamos—Steadfastly Loyal, But—!"

—Dr. W. S. Abernethy.

CONQUERORS, AND MORE THAN CONQUERORS.*

Rev. James Gordon Gilkey.

In all these things we are more than conquerors through him that loved us. Romans 8. 37.

What did Paul mean? What was it to be more than conqueror?

Paul and his friends were meeting the hardest experiences the ancient world knew. "Tribulation and anguish,"—these words had a grim meaning in the days when prisoners were led out to be scourged, and crucifixions were no uncommon sight. "Persecution and famine,"—our comfortable world forgets that these things were once realities. "Nakedness and peril and sword,"—and the Greek word "sword" used here means the cruel weapon of an executioner. Here were the worst experiences a man could meet in the Roman world. But Paul and his friends had made a great discovery. They found they could not only endure these tragedies,—they could even rise triumphantly above them, they could turn their hard tussle with life into a glorious adventure, crowned with inevitable victory. Not merely conquerors in the struggle with fate,—any man with Spartan indifference might endure these cruel hardships. More than conquerors,—men who rose exultingly above each fresh disaster.

Here was the experience of numberless Christians in those early centuries. Listen to Cyprian, bishop of Carthage, telling of the Christians of the third century:

"If I could ascend some high mountain and look out over the wide lands, you know very well what I should see. Brigands on the high roads, pirates on the seas, in the amphitheaters men murdered to please applauding crowds, selfishness and cruelty, misery and despair under all roofs. It is a bad world, an incredibly bad world. But in the midst of it I have found a quiet and a holy people who have learned a great secret. They are despised and persecuted, but they care not. They are the masters of their souls. They have overcome the world. These people are the Christians,—and I am one of them." "More than conquerors."

As one studies the people in a modern community he soon makes this interesting discovery, that there is a surprising variation in the extent of their victory over life.

Most of the men and women about us are grim conquerors: that is all we can say for them. They meet life's disappointments with tense fortitude, they fight against its difficulties with dogged courage, they bear its inexplicable pain with Spartan endurance. By and by they "get through" somehow, and stagger uncertainly from life's battlefield. Conquerors? Yes. More than conquerors? No. It is plain to everyone that they find no exhilaration in the struggle. They manage to win, but life is an exhausting affair.

In sharp contrast is the relatively small group of people who actually find enjoyment in their tussle with fate. They seem to be standing triumphantly above circumstance, never rolling in the dust beneath it.

Listen to Lord Nelson, calling to one of his captains at the Battle of the Nile: "This is hot work! It may mean death to us at any minute. but I wouldn't be elsewhere for thousands!" More than conqueror!

Listen to Dr. Trudeau, fighting a lifelong battle with tuberculosis in the solitude of the Adirondacks: "There are many penny philosophies of life in these days in which success and pleasure seem to count for everything. But when a man has gone through the discipline of tuberculosis, he learns to laugh at them if he does not weep at them. For the insight to which all the pain and loss and disappointment have brought him in the end is this, that a man can be without success and without pleasure, and lacking them can still live and laugh and grow, and pass from understanding to understanding, and even thank the gods that gave him a chance to be." More than conqueror!

And how clearly this fundamental difference between people appears as they meet the strain of life's daily routine! Most people merely "get through" the busy days, wearily pitting their nervous endurance hour after hour against the pressure of a machine-driven civilization, and then

* Northfield Midwinter Conference, 1924.

sinking into bed exhausted when midnight brings a temporary lull in the battle. Conquerors? Yes, but their margin of victory is painfully small. Meantime a few of their friends succeed in living on a wholly different plane. The hours bring them just as many responsibilities, just as many unexpected strains, but they are always on top of their work, never buried beneath it. Happy, resilient, resourceful, always ready to meet the next problem with patience and good humor,—here are the people who have found the secret of victorious living. They seem to say as Nelson said when the battle roared about him, "Hot work, ... but I wouldn't be elsewhere for thousands!" More than conquerors!

How can you get that spirit in your life?

Suppose we admit frankly that the difference between conquerors and more than conquerors usually goes back to temperament, and that attempting to change one's temperament is a rather large undertaking. At the same time there are perfectly definite ways by which a man can enlarge his margin of victory over life, and eventually gain a little of the more-than-conqueror spirit. Let us study what some of these ways are.

First: You can begin to gain this new spirit if you will stop pitying yourself.

Here is the first step in the process of becoming more than conqueror. One of our weeklies published a curious poem which illustrates clearly the common habit of self-pity.

Once I read about a man who was tied down,
And the ants ate him.
His fingers, his ears, his eyes, his tongue,
All were eaten by the little creatures.
At last they even emptied his head, eating his brain.

I am tied down too, and little things are eating me:
The friend who calls me on the telephone and talks and talks,
The agent who is determined to sell me a new mop,
The husband who insists that I make love to him,
The children who quarrel and will not do their lessons,
The avalanche of sewing that threatens to smother me,
The letters from Cousin Anne and Uncle George that must be answered,
The butcher's short weight and the plumber's carelessness,—
All these little things are eating me alive.
My fingers no longer obey me,
My eyes cannot see, my ears cannot hear, my tongue cannot sing.
Even my brain is being devoured.
Only the husk of me smiles on and on.

There is self-pity at its worst.

What happens when a man talks to himself in that way? He gradually persuades himself that his life is really as bad as his bewildered eyes see it. Yes, his existence is actually unendurable. No one before him ever had such a home to live in, such an employer to work for, such a relentless strain to endure, such a bleak prospect to look forward to. Utterly hopeless,—and life only a tragic succession of battles to be fought through, somehow.

Can a man enjoy existence with such an inner attitude? Can he ever become more than conqueror? Certainly not!

Some of you have been finding life particularly trying lately. Why? Probably because you have been pitying yourself, consciously or unconsciously. If you ever hope to come out into the sunshine of abundant victory, you must break that fatal habit. If you pity yourself, you can never be more than conqueror.

The second step in the process of emancipation is this: Learn to maintain an inward poise no matter what happens in the world outside.

It is surprising to see how readily most people lose their mental and spiritual balance. The slightest provocation induces a chaotic mood in which the mastery passes from the man himself to the stupid, jostling circumstances of a blundering world. There is that high-strung man in your office: everyone in the company has learned from sad experience that the smallest interruption of his immemorial routine will leave him irritable and half-unreasonable for the rest of the day. There is that restless woman whose nerves have always been such a catastrophe to her friends: any unexpected emergency will throw her into spiritual panic. There is that hyper-sensitive classmate of yours: the slightest suggestion of criticism works almost unimaginable havoc within her personality, first an ominous silence, then a sudden flash of temper, and then unmistakable evidences of an imminent flood of tears. Inward poise? Such people do not know its meaning.

More than conquerors? They must certainly win an imperturbable self-mastery first.

How sharp the contrast between such personalities and those that have really gained an inward peace,—the peace that the world cannot give, and certainly can never take away! You may have read the biography of Samuel F. B. Morse, the inventor of the telegraph. He spent his life and his fortune developing the new instrument, and finally the strain of his whole career concentrated in a single day. In 1843 a bill was submitted to Congress authorizing the expenditure of Federal funds to build the first telegraph line. Morse knew that if the bill passed his fame and fortune were won. He knew that if the bill failed his whole future was problematical. As a matter of fact, when the last day of the Congressional session came he had less than a dollar to his name. All day on March 3rd, 1843, he sat in the Senate gallery hoping that his bill would be reached before the session closed. The hours dragged by, the argument on previous legislation continued interminably, and at last the hands of the clock neared midnight. If the bill were not reached and passed by twelve, Congress would adjourn, and then everything would be lost. Morse anxiously called two senators and asked them what the prospects were. They looked at their list of bills and at the clock. Then with evident reluctance they told Morse he must prepare himself for disappointment. In a letter to a friend afterward he described his subsequent actions:

"In this state of mind I left the Senate chamber before midnight, retired to my hotel, and made all my arrangements for leaving Washington the next day. Painful as was the prospect of renewed disappointment, you will understand me when I say that, knowing from experience whence my help must come in any difficulty, I soon disposed of my cares and slept as quietly as a child."

Inward poise! Here is the secret of some men's power. They are more than conquerors for the simple reason that no matter what happens outside they are always in perfect control within.

How can you gain such an inward poise? You can gain it as you gain every other acquired power, by long and painstaking practice.

Suppose you begin by practising the control of your physical mechanism. Your body will play innumerable tricks on you, like a mischievous child, if you give it too much attention and take its words too seriously. Your body will tell you that you are too tired to work any longer, too nervous to go to sleep, too racked by pain to find any happiness in life. Then is the hour for you to establish definitely and irrevocably the mastery of your spirit over your body. Do you know this poem by Edward Carpenter?

Do not pay too much attention to the stupid old body!
When you have trained it, made it your willing servant,
Then do not reverse the order and become its slave and attendant!
The dog must follow the master, not the master the dog.
Remember that if you walk away from your body and leave it behind,
It will have to follow you.
It will grow by following, by continually reaching up to you.
Therefore, lightly and decisively at each turn in your path
Leave your body a little way behind,
With its hungers and its sleeps, its funny needs and vanities!
Pay no attention to them!
Slip out a few steps in advance till your body catches up to you again,
Absolutely determined not to be bound and weighted down by it,
Or fossilized into one set form,
Which alone—after all,—is death!

A third step in the process of gaining fuller victory is this: Distribute more widely the burdens that now weigh so heavily upon you.

As a matter of fact, you are now trying to carry burdens that you yourself do not need to lift at all.

You have been worrying about your children at school and college: will they escape the evils they must inevitably encounter? So many children in that public school who have cheap standards of conduct and appalling ideas about morals! So many teachers and students at that college who secretly scoff at religion, and persist in raising unanswerable questions! Will your children be able to stand these sudden tests? Will they come out of these first battles with life unscathed? You have

been worrying about that situation all the week, carrying everywhere with you a vast burden of anxiety. Did you need to? Obviously not. Your children probably met all those difficulties and temptations a long time before you realized it. They have either won or lost the battle already. Nothing you can do at this distance and at this late date will change in the slightest the issue which has probably already been decided by the children themselves. Let the boys and girls bear their own burden! You cannot possibly bear it for them, no matter how eagerly you try.

And you have been worrying about your own immediate future. It has always been a boast of yours that you could arrange your life well in advance, so ordering events that you could look a long way ahead down the path of the years. Now perverse complications have arisen that leave everything in utter uncertainty. You must live one day or even one hour at a time, bitterly as you dislike to. All the week you have been trying to explore that uncertain future,—trying to figure what you would do day after tomorrow if this happened, and how you would change your plans if something else happened. A vast load of anxiety,—did you really need to carry it? Of course not! After all, a complex situation like yours can never be dealt with in advance. You must meet its constituent crises as they emerge one after the other. Leave the uncertain future alone! You cannot solve its problems today, much as you would like to.

And a great many of us are needlessly anxious about the cause of God. What if hatred and intolerance, ignorance and vice should really win? What if the church should go down in utter defeat, and disappear as completely as those ancient religions of Babylonia and Egypt? What if the wiser and better people of the world should be literally outvoted, overwhelmed by sheer weight of numbers rising from below? What then? Most of us, particularly in our days of physical and nervous exhaustion, begin to ask these questions and carry this dead weight of cosmic anxiety. Do we need to? Listen to James Russell Lowell: "I take great comfort in God. I think he is considerably amused at us sometimes, but on the whole he seems to trust us. He would probably never let us get at the match-box if he did not know that the framework of the universe was fire-proof."

"Come unto me, all ye that are weary and heavy-laden, and I will give you rest!" How does Jesus give us rest? By telling us to distribute our burden of anxiety, as he learned to do. Worry about those we love? Oh, no! The seed we have planted in their hearts will spring up and grow in ways we cannot see or understand. "For the earth bringeth forth fruit of herself, first the blade, then the ear, then the full corn in the ear." Worry about the uncertain future? Oh, no! "Be not anxious for the morrow. The morrow will be anxious for itself." And worry over the outcome of God's work? Oh, let God carry his share of the burden! "The kingdom of heaven is as leaven, hid in three measures of meal, ... until the whole be leavened." No sign of change at first, then only heaving bubbles that burst and seem to leave the dough as sodden as before. But wait, wait,—"Until the whole be leavened!" "Come unto me, ... and I will give you rest!"

There is one other thing a man must do if he hopes to become more than conqueror: he must find some secret reservoir of power and draw upon it day after day.

Most of us are beginning to realize how many such reservoirs there are within our world. Hundreds of men and women find that nature is a perennial source of spiritual refreshment. A day in the woods, or even an hour by the sea, give them that, and they are themselves again. Other people find that solitude and silence are springs of spiritual power. "Going into the silence," "listening for the inner voice," "seeking communion with God,"—what are these but varying descriptions of a single experience? But when all is said, there is one source of inner strength greater than all others. It is vital religious faith.

You say that life has grown bitterly hard, and that each day leaves you utterly exhausted? That means you need more inward resources,—more courage, more hope, more resilience, more power to endure. You can get every one of those things through vital Christian faith.

Explain it? We cannot, any more than

we can explain why and how a man regains control of himself by going alone and staying quiet for a little while, or why and how all of us get a new sense of peace, a new power to live, by standing on a mountain top and gazing down at the widespread silence below. You cannot explain these miracles of spiritual refreshment, but they happen. You cannot explain why vital Christian faith will make a man more than conqueror, but it will. If you could suddenly be convinced that there is a real God in the world, who gave you your particular work to do, who has led you to your home, your task, your city, and who is now offering you all his resources of divine wisdom and divine power in the effort to help you finish the undertaking that he wants you to complete,—if you could gain that conviction the very atmosphere of your life would change.

What is that but a modern statement of an ancient Christian conviction, "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord"? The moment Paul was sure of that he became more than conqueror. The moment you are sure of it you will become more than conqueror, too.

THE PROPHET AMOS.*

Amos 7.14, 15.

Rev. Harris E. Kirk, D. D.

God deals with man in different ways, and the divine intention will usually be found associated with some form of experience in the man himself: something that troubled him is finally illuminated by the divine Spirit, and the man becomes aware that he is being urged to some form of service. This spiritual impulse appears on the surface to be sudden and unexpected, but turns out to be the culmination of experience, and retrospective thought reveals the fact of God's presence in it some time before that instant when he becomes conscious of being set apart. Let us admit at once that there is something mysterious about the calling of the prophets; still enough remains to connect their experience with ours. What I wish to make clear is that God reveals himself to us through some form of experience; he respects our individuality, and uses precise means of awakening us to his presence and purpose.

This personal dealing with men in respect of their individual peculiarities is one of the outstanding features of prophetic experience, which is shown in the conspicuous differences apparent in the prophetic writings. One star differeth from another star in glory.

It is also shown in another characteristic: there is a distinctive passage in each of the prophets which tells us the secret of his calling. Two things distinguish these personal communications: one is that from that moment the man was clearly convinced that he was being called to service, the other is that this calling was the last stage of a serious and often bitter struggle. Hence experience of some sort becomes the organ of divine revelation. A sympathetic reading of the prophets will show among other features this characteristic fact. Hosea's prophetic calling came to him through domestic sorrow, Isaiah's through disillusion, Micah's by way of poverty, Jeremiah's through austerity. Habakkuk came to his prophetic consciousness through a long series of perplexing thoughts, while Ezekiel reached his through a sense of failure. It will appear as we go on that Amos learned his prophetic mission from loneliness and obscurity. The key to it is the great passage found in chapter seven, verses fourteen and fifteen; but in order to realize its importance we must know something of the history of the times, the character of the man's ministry, and the precise occasion that compelled him in such words as are here recorded to give an account of himself.

Amos, the first of the writing prophets, appeared in Northern Israel about the middle of the 8th century B. C. Palestine,

* Northfield Midwinter Conference, 1924.

as is well known, lies between the homes of the two ancient civilizations, Babylonia and Egypt. By the middle of the 8th century Assyria had developed to the point where she entertained ambitions to be a world power, and after long preparations set out to subdue the world by the conquest of Egypt, the only nation capable of disputing the supremacy with her. To accomplish this Assyria had to pass through Palestine. Hence it came about that Israel from that time forth was brought into the arena of world politics, and the outcome of this experience was the Assyrian captivity, when Sargon king of Assyria took Samaria in 722 B. C., and carried away to Babylon the entire population in what is known as the Assyrian captivity. Amos was called about 759 B. C., and the object of his mission was to warn Israel of her danger, and if possible bring her back to God.

The difficulties in the way were well nigh insurmountable. Jeroboam II, a strong, warlike king, had reigned for over forty years. The people had never been defeated in battle. They had grown prosperous and rich, and had developed into a luxury-loving nation indifferent to its moral condition. Moreover, the people had a false security in ceremonial religion, and indulged the notion that God would always look after them in as much as they were the chosen of the Lord. They simply did not and would not believe it possible that anything evil could befall them.

The prophet's efforts were at first directed to the destruction of these false hopes. His preaching was designed to quicken the national conscience and to set the masses in opposition to their religious and political leaders. At first little attention was paid to him, but eventually he began to impress the common people. Knowledge of his words and influence gradually spread upward until it came to the notice of the aristocracy, and brought about the conflict between the prophet and Amaziah, the priest of Bethel referred to in the significant passage wherein the prophet indicates his calling.

I can only mention some of the significant features of this conflict, in order to throw into high relief the great conception of a divine calling expressed in the momentous declaration of the man himself.

Amaziah represented the vested rights of a state-supported religion. He was priest of the great church at Bethel, a royal chapel, the king's sanctuary. In order to silence the prophet he used the familiar methods of the time-serving priest: misrepresentation of the prophet's teaching, and contemptuous denunciation of the man. He misrepresented the prophet's teaching by twisting a righteous criticism of the people into a charge of conspiracy against the state. Furthermore, a prediction of the ultimate fall of the dynasty was construed as a personal attack on the king, while a prediction of approaching captivity was represented as a want of patriotism, amounting to treason against the nation. In addition, Amaziah expressed the utmost contempt for the personality of Amos, called him a seer or visionary, objected to the invasion of his territory, and peremptorily demanded that he return to Tekoa and make his living there, and speak no more at Bethel, which was the king's sanctuary and a royal house. Space forbids dwelling upon the singular self-revelations here made, save only to remark upon the low notion of prophecy indicated in the speech of Amaziah. Prophecy was a business. Service of God led to high social advantages, and the puppet priest supposed himself superior to the countrybred Amos because he was minister of the First Church of Bethel, and had a king for a parishioner.

To this Amos made his immortal reply: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel!"

It is needless to comment on such words. They are literally alive with the divine power that made Amos the embodied conscience of his nation. Emerson once remarked that character was "God seen through the medium of an individual nature," and that is the quality manifest in this prophetic utterance.

What, then, was the personal experience through which the man attained unto his prophetic consciousness? Let us at once admit an element of mystery about it, and then note the outstanding feature of his life.

It was obscurity, and its corresponding experience, loneliness. From Tekoa, a wilderness south of Jerusalem; not only a countryman, but engaged in the most humble of callings, an herdman of cattle and fig-pincher; remote from city influences, devoid of the superficial culture of contact with large masses; with plenty of time to think and brood and pray;—this was his environment. Yet with its loneliness the wilderness has ever been the school of great spiritual leaders. Need I mention the education of Moses, Elijah, and Paul, or remind you of our Lord's forty days in the solitude, to say nothing of the acute insight into human hearts shown by John the Baptist? He who views a city from a lofty height will know it better than he who dwells continually in the crowded street. Solitude has ever been a great school of the prophets because it develops that sort of loneliness which reveals life's real values and the inestimable blessing of religious privilege.

Amos saw through the outside of things to the living heart of his time. We see this in his stern, uncompromising criticism of the sins of the period. His scorn of the painted vices, the gilded corruption, the foolish excitements of the people, is unmatched in prophetic literature.

While we find much of this sort of thing in secular writers, Seneca or Juvenal or Lucian, for example, here passionate denunciation is ever inspired with a sense of the reality of God and the spiritual values, of which these things are the base counterfeits. We see this, too, in the insistence that religion is the God-given opportunity for righteousness, and not as his countrymen imagined an insurance against the consequences of sinning. Responsibility to God was measured by religious privilege. Life's values rested upon graduated responsibility: and judged by this standard Israel was the chief sinner among the nations. But the deepest of the man's convictions was his God-consciousness. God was felt to be as real as the shattering of an earthquake or the roar of a lion: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

In reflecting upon such an experience we are apt to feel out of touch with it. It seems too remote to concern our modern life because we know nothing of a wilderness experience. Quietude or reflection upon the unseen verities is little known to our fevered times, and yet we are not unacquainted with obscurity or loneliness. Human life never seems so small or trivial as when we find ourselves buried in large moving masses, too hurried and fretted to understand the object of existence. There is no loneliness like that which overtakes a man in the crowded places. It is one of the chief causes of present-day discontent. To feel oneself obscure is to feel useless and unwanted, without enduring values; to be lonely is to be at the mercy of uncontrolled forces; and yet this is not the whole of it, for with it comes a longing to find a resting place for mind and spirit. What if this heartache and bitterness should suddenly unmask life and reveal to us God? What if fire break out in the wilderness and show us the Lord opening pathways of deliverance, pathways to usefulness and enduring values?

That is what happened to Amos when God took him from behind the flock. Who would have thought this man capable of such a work? Let us admit the fact of loneliness, its temptations and trials, for if a man determine to hold high purposes it is difficult to find in these times kindred minds with whom he may commune; but such hours are precisely those in which God appears unto him. No man is fit to speak for God until he has suffered a little from this sifting experience; and the man must want it keenly, and be willing to seek it from the hands of mercy, if he is to have it; for as one of our own poets hath said:

> God is not dumb, that he should speak no more.
> If thou hast wanderings in the wilderness
> And findest not Sinai, 'tis thy soul is poor.

Amos found Sinai in the wilderness, with its thunder and its fire; but there is a greater mount for us to find in our wilderness. Calvary and the cross have shown us the love of Christ. Loneliness, obscurity, misunderstanding, these are the common experiences of our race. Sometimes 'tis bitter and sore, this burden of individuality, this weight of conviction which sets apart from others, which consecrates us to hard and lonely service; but if God made use of

such experiences in building up that unshakeable persuasion of a divine calling from which has come the noble order of the prophets, shall we who are the heirs of a greater blesse ness despair of finding in similar experiences the open road to a stronger life? Did not our Lord assure us, "I will not leave you comfortless, I will come to you"? If we believe in this promise, we shall not complain of loneliness: we shall covet a divine calling, we shall listen for his voice to speak out of the pain and the heartache, inspired by the assurance that we follow a great Christ, and in the depths of obscurity and struggle may believe in him and confide in him, and through such loyalty attain unto a useful and prophetic life.

THE EXCELLENCY OF CARMEL.

Albert C. Norton.

It seems fitting that the most prominent point on the coast of Palestine should be associated with so rugged a prophet of God as Elijah. At the foot of the mountain men's hands have built a city that gleams pink against the deep blue bay. German and Jewish colonists have added picturesqueness to the scene, while the British military forces have improved the railways, encouraged peaceful agriculture, and have made more accessible the great promontory seen far out at sea, and known as Mount Carmel. It is natural that the zeal of man has been represented at the summit by the well known Carmelite monastery, and at the base by a Carmelite sisterhood of "silent nuns." The main road makes a gradual ascent, passing many modern cottages on the slope, one of which is occupied by the recently established Mt. Carmel Bible Training School.

But while the prospect from the summit is a grand one, and the Carmelites have impressed their name and traditions upon the place, as well as upon a famous liquor which they brew here, and while Napoleon's massacred soldiers retain a tribute of stone in their memory, aside from a few limestone caves there is no evidence that the great drama of Elijah's life was enacted here. Carmel consists not of a single peak, but of a plateau extending in a southeasterly direction from the coast into the very heart of Palestine, a distance of some twenty miles; and it is into this rugged and little known mountain country that we must go to find traces of the prophet.

Leaving the promontory and the monastery at the 500-foot level, and the three-faced sea view, we toil inland and upward for a short distance along the good government road, passing occasionally buildings and preserves owned by church or state, then forging ahead as best we may along the stony mountain track. At times the sea is visible to the north, showing the entire bay with Acre of Crusade renown, or again to the south, where a strip of land jutting out to sea is pointed out as Athlit, the last fortress in Palestine held by the Crusaders. But the heights and depressions of Carmel are numerous, and we are most often out of sight of all save the interminable boulders, interspersed with a vegetation which, though peculiar to the desert, is (unlike other parts of Palestine) perennially green. Of course the place is not wholly uninhabited, but it is quite unexpected when one hears the bark of a dog, and looking sees the lone shanty of a Jewish settler. The mountain herdsman is a more common sight. As we pass beyond the 1000-foot level we find his mud villages but little different from those of the plain.

Several times it is necessary to rest our horses, and awkwardly pick our way through masses of stones. But every summit climbed brings us nearer our destination. We begin to realize what is meant by "high places" in Scripture, for hid away in these mountain fastnesses we meet an occasional dweller of a different dress and manner, and at the highest point on our road pass through the village of Es-fiya, inhabited by these strange people, their turbans bound with black, and known as Druses, whose religion is a mixture of Islam and the ancient hilltop idolatry. On this particular day they were threshing out wheat on their threshing floor. But how does anything grow here? With great labor the rock has been cleared away and terraces of stone formed to keep the good

brown undersoil exposed and protected. There are also considerable groves of gnarled olive trees. From this height of 1500 feet we can now see a vast panorama: northward, the road from Haifa, with Mount Tabor and Nazareth, Nain and Endor; eastward, the Plain of Esdraelon, with Jezreel, Mount Gilboa and the road to Samaria; and round about our feet, with the exception of one or two native villages, a rocky barren waste. No, there is one clear spot,—a Latin monastery, where we may rest before descending from the height to a level platform shaped like an amphitheater. Here we find a long, flat rock, and not a hundred yards away an ancient spring. The place is now known as El Muhraka, because here beyond a doubt Elijah prepared his sacrifice unto the Lord, surrounded it with water from the spring, and received in the presence of the multitude God's testimony to himself by fire (1 Kings 18). On the height above the servant watched and beheld the sign of the cloud betokening the promised rain. Several hundred feet beneath flows the tiny river Kishon, and beside it the mount of the priests where the worshipers of Baal perished.

So to this day we are able to testify to the things which our eyes have seen, that in time past "God hath spoken" through the prophets, and that in these latter days he has revealed himself in his Son, our Lord Jesus Christ.

"HOW OFTEN SHALL MY BROTHER OFFEND AND I FORGIVE HIM?"

Rev. Samuel Chadwick.*

The badge of Christian discipleship is love, and the final test of love is forgiveness. Our Lord had been talking to his quarrelsome disciples about offences. He said they must come. In every community they are inevitable, but there is a stern judgment of woe for those by whom they come. Things lawful and profitable, as a hand or an eye, must be sacrificed to the safety and well-being of others who may be made to stumble. Our Lord then passes from the guilt of the offender to the duty of the offended. Instead of the offender being brought to justice, the person wronged is sent on an errand of reconciliation. Instructions to the offending party are given elsewhere. The worshiper of God who has sinned against man is told to leave his gift at the altar, and go and be reconciled first to his brother. Worship cannot be separated from conduct. Unconfessed sin blocks the way to God. It is useless to seek reconciliation with God if we have not sought the forgiveness of those we have wronged. God loathes the sacrifice that ignores the claims of righteousness and truth. It is not easy to seek the forgiveness of those we have wronged. It takes the stiffening out of pride to own up that we were wrong and ask forgiveness of another, but until it is done there is no forgiveness. Those who would seek the blessing of God must begin by seeking reconciliation with those they have wronged.

The Offended Brother.

The instruction passes from the offender to the offended. Our Lord's greatest concern for his disciples was that they should maintain the unity of the Spirit in the bond of peace. He knew what was in man, and he knew the perils of fellowship. It is proverbial that families quarrel. Brother trespasses against brother. The more intimate the relationship, the more sensitive the friendship. Sensible people do not quarrel with strangers. It is brother that falls out with brother, and friend that sins against friend. The Christian church brings all varieties of people into a fellowship more intimate than that of the home, and more sacred than that of blood. They who were not a people become a people for the Lord's possession. It is a fellowship without distinction of birth, gradation of rank, or respect of persons. There is neither Jew nor Greek, for the kingdom

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of heaven is without nationality; Scythian nor barbarian, for in it the world's standards are not recognized; bond nor free, for social distinctions do not count; nor is there male nor female, for even sex classifications are unknown. In such a community it is indeed true that offences must come.

The directions to the aggrieved person are carefully explicit. They are as incisive as they are definite, and the wonder is that among disciples they are so generally ignored.

There are many strange notions about the duty of forgiveness. Some think they have fulfilled all righteousness if they overlook the offence and leave the offender alone. Others forgive grudgingly, and impose severe tests of repentance. We are all familiar with the forgiveness that does not forget.

Christian forgiveness forgives as God forgives. Jesus Christ sets forth its method in the discipline of the church. Its aim is to "gain the brother." It is not penal, but redemptive. He must go and tell him of his fault between himself and him alone, and tell him seeking to retain a brother in his fellowship and heart. If he will not hear, which is quite likely, for it is always hardest to forgive those we have wronged, then wise and trusted brethren shall hear and admonish; and if the offender obstinately refuses to be reconciled, it shall be submitted to the discipline of the church, and he shall be put out of fellowship as a "Gentile and a publican." The decision of the church is to be as the judgment of heaven, for Christ himself would be in their midst, both Saviour and Lord.

Peter's Question.

To Peter and the rest this was a hard saying, and it is still so regarded. It seems to lay the burden on the wrong shoulders, and to require more of the wronged than of the transgressor. It is not easy to take the risks of humiliation with those who have injured the innocent, the trustful, and the defenceless.

Why should he? Why must he? If some approach has to be made, would not some less personal way suffice? Why not write—I will not say an anonymous letter, because I write for people of honor and Christian courtesy,—but why not write a personal letter? "Go, and show him his fault between thee and him alone." Before it is mentioned to anyone else, it must be told to him alone.

Why all this trouble to gain a man who forfeits the right to the fellowship of the brotherhood? If it must be done, to what extent does the obligation go?

"Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?"

There is a protest in the question. It is assent rather than acceptance; consent that is not convinced. There is no understanding, for he had heard the letter and missed the truth.

The question starts from the wrong center, and proceeds upon a false assumption. How oft against ME? It does not occur to him that the offence may be with him. The others will be in the wrong. The question to him is the measure and extent of an unwelcome task. He calculates the cost, and translates a principle of love into terms of arithmetic. The thing that matters to him is not the brother, but the price he has got to pay. Whereas, so long as the number was calculated, the spirit of the command was impossible. Discipleship cannot be expressed in terms of calculated egoism. It is not a code of rules, but a divine principle of grace; not a multiplication table, but a love that takes no account of sacrifice. The eyes of Peter were not yet enlightened. He does not yet understand what it means to forgive.

Our Lord's Reply.

Our Lord's reply lifts the whole question into the realm of grace. "Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven."

Peter thought he had left a generous margin when he fixed the limit at seven times, and most people agree with him. Jesus multiplies the seven by ten, and multiplies that again by seven, but the result is not four hundred and ninety. Ten and seven are symbolic numbers of perfection, and the multiples are innumerable. He does not mean that count is to be kept up to four hundred and ninety, and that beyond four hundred and ninety there is no obligation for forgiveness. The number is

uncountable. No record is to be kept. There are no limits.

There is a change of emphasis in the passage as given by St. Luke: "Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgive him" (St. Luke 17. 3, 4).

The answer to the question is in the Parable of the Two Debtors. A man who owed a very large sum of money was freely forgiven because, having nothing to pay, he entreated his lord. Another man owed this forgiven man a trifling amount, and of him he demanded payment. The small debtor pleaded with his creditor as the big debtor had pleaded with his, but he was unrelenting and cast him into prison. When the king heard what the hard man had done, he sent for him and cancelled the act of forgiveness, and cast him into prison until he had paid what was due. The teaching of the parable is gathered up into a passage that cuts like a razor:

"So shall also thy heavenly Father do unto you if ye forgive not everyone his brother from your hearts."

There is no forgiveness for the unforgiving, and the forgiveness must be not according to arithmetic, but from the heart. This is not an isolated or incidental teaching in the New Testament. Our Lord emphasized it as essential in all experience of grace in the kingdom of God. He taught us to make it both the condition and the standard of our own forgiveness.

"Forgive Us . . . . as We Forgive."

We pray in vain if we do not forgive. "And whensoever ye stand praying, forgive if ye have aught against anyone; that your Father also which is in heaven may forgive you your trespasses" (St. Mark 11. 25). The gifts of forgiveness are continued to us on the condition that we forgive. Forgiveness cannot be possessed by the unforgiving.

This great law of mutual forgiveness rests upon something essential and universal in the nature of God and his universe. Why should forgiveness depend upon forgiving? How is it that the merciful obtain mercy? Is it not because we receive according to our faith, and life is the proof of faith? An unforgiving man does not believe in forgiveness or he would forgive, and God's gifts are according to our faith. He cannot forgive the unforgiving, for they do not believe.

The example and standard of forgiveness are in the forgiveness of God in Christ. We are to forgive as he forgives. How oft? How long? With what measure? He is plenteous in mercy. He abundantly pardons. He forgives and forgets, not mentioning again our former transgressions. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us, he will tread our iniquities under foot, and then will cast their sins into the depth of the sea" (Micah 7. 18, 19).

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon!" (Isaiah 55. 7).

That is how God forgives.

How oft and how shall I forgive?

"Forgiving each other, even as God also in Christ forgave you."

This is the answer.

In Coming Issues.

The Epistle to the Philippians (continued), by Dr. John A. Hutton.

The Parable of the Prodigal Son, and other addresses, by Rev. James Reid.

What A Man Takes with Him, by Dr. Daniel A. Poling.

God's Use of Ordinary People, and

The Certainty of Results, by Rev. James Gordon Gilkey.

Fitting Yourself into God's Plan, by Dr. A. W. Beaven.

The Challenge of the Unexpected, by Rev. Lionel B. Fletcher.

Character, The Test of Faith, by Rev. T. H. Darlow.

Christianity and Industrial Peace, by Principal W. M. Clow.

A Threefold View of Human Life: A Sermon to the Young, by Dr. W. L. Watkinson.

A New Day for an Ancient Church: The Opportunity of the Waldensians in Post-war Italy, by Fred S. Goodman.

OUR BOOK TABLE.

Centenary Translation of the New Testament: The Gospels, by Helen Barrett Montgomery. American Baptist Publication Society, Philadelphia. 308 pages, size 4 x 6¼ inches. 25 cents net.

The first translation of the New Testament ever undertaken by a woman is an event, especially when that woman is Mrs. Montgomery. This translation also signalizes the 100th anniversary of the American Baptist Publication Society.

One's attention is first arrested by the typographical display. The type is sizable, the text broken up into paragraphs like an ordinary story, and these into sections each with a title. Chapter divisions are retained as a convenience, with a title for each chapter, and the verses are indicated in the margin.

What of the translation?

The translation itself is rather free at times in its use of English words as against the Greek, introducing a vivid, modernizing effect. Perhaps that is what is meant by "language of everyday life." Thus, opening at random, Martha says to our Lord, "Lord, do you not care that my sister has left me alone to do the serving? Come, tell her to take hold of her end of the work along with me!" (Luke 10. 40). In the parable of the friend at midnight, "he from indoors shall answer, Do not pester me!" (Luke 11. 7).

On one of the fly-leaves is printed "My Declaration of Fellowship," and a separate blank slip is inserted for any one who reads through the Gospels to send in for a certificate and button showing enrolment in the Scripture Readers' League.

May this translation accomplish much good!

Biblical Themes.

Brotherhood in the Old Testament, by A. S. Peake. George H. Doran Co., New York. 179 pages. $1.50 net.

Israel was sent to school, and one of the lessons to be learned was brotherhood. Prof. Peake traces the record of this lesson, and the reaction of Israel and other peoples to the divine revelation. The author has the modern implications of his subject constantly in mind.

In sharp contrast with the social and economic programs of the Old Testament, suited to definite conditions in particular nations, the New Testament presents a gospel for all mankind which breaks down divisions of humanity in Christ, through whom we arrive at a true brotherhood of man under the fatherhood of God.—T. C.

Church and the Sacraments (The), by W. M. Clow. Pilgrim Press, Boston. 255 pages.

This volume by the distinguished principal of the United Free Church College, Glasgow, is one of the "Living Church Series," now being produced under the editorship of Prof. John E. McFadyen, D. D.

A word about this series may not be amiss. Its aim is stated by the editor to be " . . . . in short, to stimulate a fresh appreciation of the church and to quicken faith in her power to affect the future as she has affected the past." There are twenty-one titles announced by twenty-two different authors one of the treatises being a collaboration. The authors are British, except for three from the United States. Two are from Canada.

The volume before us is one of three now ready. Its topic is most timely, and it will be gratifying to many that it is treated by such a staunch representative of the Reformed faith and of Presbyterianism.

His "basic position" is "the primary and fundamental importance, both historical and doctrinal, of the New Testament."

There is a tone of confidence and firmness about the book which is based upon thorough and wide learning, and a perfect familiarity with the present state of the discussion of the various questions involved.

A fine sanity and a calm good judgment are especially displayed in his treatment of the "Sacramental Principle," and the relation of the Christian sacraments to Hebrew and pagan ceremonies. The whole treatise is a strong presentation and defense of the Reformed doctrine of the sacraments. It is likely to prove valuable as a handbook of exposition and apologetics, because of its clarity, conciseness, and its present-day information and approach.

Like small specks on some polished surface, —noticeable precisely for that reason,—there appear in the writing a few instances of eccentric grammar and the overworking of the word "engross," which, one would judge from this book, had lately become a kind of property, or at least a favorite, of the distinguished principal. Readers in the United States will also be interested to discover that they "observe what they call Commemoration Day." Doubtless they would do so if they were British, but they are not. And it is quite natural that since they go to the "movies" instead of the "cinema," and ride in "Fords," they should call it Memorial Day at the most, and Decoration Day nearly always.

But these things do not detract from the value of the book for its purpose.—W. O. S.

Heroes of Israel's Golden Age (The), by George Dahl. Macmillan Co., New York. 333 pages, illustrated. $2.

Written primarily for use in secondary schools, that is, for adolescents: hence biographical in method. The outstanding persons from Samuel to Micah are sketched in 30 chapters, showing the interrelations of history and religion, and the formative and creative influence of each leader. David gets eight chapters, Solomon, Elijah and Elisha three each, and so on.

Each chapter is divided into sections with their own subtitles, and the Biblical passages warmed over are given at the end of each chapter. The viewpoint and bibliography are advanced critical, the treatment and material conventional.

Nevertheless We Believe, by A. Boyd Scott. George H. Doran Co., New York. 259 pages. $2 net.

A book to make men think. A series of expositions of the various articles in the Apostles' Creed. It is not a question whether we like a thing, but whether it is true, that must govern the thought of every one who follows Christ, who declared himself to be the truth. I make this remark to prepare those who may read the part of this book which has to do with the second coming of Christ.

The book is frank and fearless, but not bumptious. It states facts as the author sees them, and while he is in sympathy with the changing attitude toward the old beliefs which is felt everywhere today, he has the art of getting at the heart of things and showing that while there are ripples and changes on the surface, the deeper depths are always the same.—H. P.

New Testament Sociology, by Philip Vollmer. Fleming H. Revell Co., New York. 319 pages. $2.25 net.

There is nothing particularly new about the contents of this book, but its value is chiefly in giving us the social teachings of the New Testament in a compact compass. Neither is the book particularly interesting, but so long as it is instructive, that should be no criticism for those to whom this book is most likely to appeal. It is a thorough bit of work and one will have a clearer idea of the kingdom of God as Christ's ideal after having read it.—H. P.

Revelation of John (The), by Arthur S. Peake. George H. Doran Co., New York. 404 pages. $2.50 net.

This book, intended for the scholar rather than for the devotional reader, gives an excellent discussion of the critical questions which center about the Apocalypse,—its authorship, date, unity, literary characteristics, and method of interpretation. The author's conclusion is that "in its present form the Apocalypse of John dates from the reign of Domitian, having been issued possibly about the year A. D., 93. In a sense we may speak of it as a unity; in other words, it is the work of an author, and not of a mere compiler. Yet it incorporates a good deal of earlier matter, some of it not later than the destruction of Jerusalem, and some of it non-Christian in its character. It reflects different historical situations and different points of view. But the book in its present form, and the early sections which have been embodied in it, were strictly relevant to the time when they originated, and were called forth by the urgent necessities of the readers. In its final form the book is designed to steady the churches against the terrible persecution which the fanaticism of the authorities set in motion against those who refused to worship the Roman emperor."

Dr. Peake is to be commended for his candor in indicating the points at which his conclusions are doubtful. He does not think that the fourth Gospel and the Revelation were written by the same hand, but confesses that he has not reached a definite conclusion as to the authorship of either book. The discussion of the relation of the Roman Empire to Christianity is especially full and valuable.—W. H. J.

Spirit in the New Testament (The), by Ernest F. Scott. George H. Doran Co., New York. 256 pages. $2 net.

Prof. Scott teaches an evolutionary theory of the Spirit: that the conception of the Spirit passed over into Christianity from the Old Testament, which in turn had taken it from primitive religion. In the teaching of Jesus as recorded in the synoptic Gospels there are few references to the Spirit, he says, and these for the most part are of doubtful authenticity. He always speaks of Spirit with a capital S, but he means spirit, not a person. Even in the latest evolutionary phase "the conception of the Spirit as a third person in the Godhead lay quite outside the range of their speculation. They thought simply of a power from above which manifested itself in the lives of Christian men." Hence "the doctrine of the Trinity has no place in the New Testament, and yet was involved in its teaching from the first."

To criticize or confute such views is beyond the scope of a brief notice.

Virgin Birth (The), by Frederic Palmer. Macmillan Co., New York. 56 pages. 75 cents.

Dr. Palmer of Harvard cuts the ground from under the historicity of the Virgin Birth smoothly and suavely, but firmly and almost fully. He does not deny its possibility, but he insists "that it is a detail of Christian tradition of no importance whatever to the Christian religion, and that an opinion either way should have no effect

upon any man's religious or ecclesiastical standing."

In arriving at this conclusion he first examines the Biblical evidence, throwing the bias all the time against the Virgin Birth. The growth or evolution of the doctrine is credited to "tendencies of thought" in the first two centuries, since it is admitted there is no evidence to show that it actually was a "growth." Its relation to miracle and to creeds is exhibited in the same self-satisfactory manner.

The total result gives the impression of a clever attempt to prove what you want to prove, regardless.

Who Wrote the Bible? Has God Spoken, or Only Man? by Charles A. Blanchard. Bible Institute Colportage Association, Chicago. 184 pages. $1 net.

Friendly talk by President Blanchard on the Bible, its inspiration, miracles, Jesus Christ, and related topics, giving the conservative aspects of these topics in a popular way and adding the weight of personal testimony.

With Christ After the Lost: A Search for Souls, by L. R. Scarborough. George H. Doran Co., New York. 316 pages. $1.50 net.

Perhaps the fullest book of this type that we have seen.

The matter is divided into five parts,—Some Spiritual Prerequisites, Some Inspiring Examples (ancient and modern), The Way to Win (agencies such as the home, the Sunday school, song, literature, as well as meetings), Personal Work (how to deal with different classes), and Scripture Passages for Workers.

Dr. Scarborough overflows with his subject, and yet his fervid words are arranged systematically, making the book a good manual for classes as well as a help and inspiration for the individual reader.

Devotional.

God's Best Secrets, by Andrew Murray. Biola Book Room, Los Angeles, Cal. 296 pages. $2.

We cannot make out what this book is. It is newly copyrighted, and purports to be a new work.

It consists of textual homilies a page long in Andrew Murray's well known devotional style, divided into eight sections, each of 31 homilies. The subjects of these sections are fellowship, intercession, adoration, the faith life, united prayer, the cross, the abiding presence, and inspiration,—the last named being extracts from William Law's writings, with a closing paragraph summing up by Andrew Murray.

We shall hope to use nuggets from this book in "Thoughts for the Quiet Hour."

Through Prayer to Peace: A Book of Prayer, with Introduction and Extracts from Books on Prayer, selected and arranged by Constance M. Wishaw. Macmillan Co., New York. 128 pages.

Fifteen pages of extracts, usually from Anglican sources, giving thoughts upon prayer, followed by 193 prayers for all sorts of occasions and upon all sorts of subjects and needs. A lengthy list of books was skimmed over by the compiler.

Church History.

Rise of Christianity (The), by Frederick Owen Norton. University of Chicago Press, Chicago. 269 pages. $2 net.

A readable one-volume story of the origin and message of Christianity up to its triumph as a world religion early in the second century, written from the modernist viewpoint. Its prime purpose is to give the reader a true perspective, which it does: yet it works in a surprising amount of detail.

Jesus of Nazareth is treated as the natural son of Joseph and Mary, who at length "conceived the idea that dominated his life, that God was Father of the individual as well as of the nation, as had been taught by the prophets." Now let the reader take one guess how his miracles, resurrection, etc., are viewed!

The author is professor of New Testament Literature at Crozer Theological Seminary, and incorporates source references, supplementary readings, special topics for classroom discussion or assigned papers, and other features which he has tested with gratifying results in his professional work.

Studies in the Life of the Early Church: Aspects of Primitive Christianity to the Accession of Constantine, by F. J. Foakes-Jackson. George H. Doran Co., New York. 263 pages. $2.50 net.

In a day like the present, when doctrinal disputes within the churches and the differences of the various orders are spread upon the front pages of the newspapers, men want to turn to the creed and practice of the early church.

The learned author of this book addresses himself to the reader who desires to know what early Christianity was, and what ideas prevailed in the infancy of the church. For church history is the story both of a historic institution and of a set of opinions.

The scope of the work, then, is from Christianity as a Jewish sect to the church claiming superiority over human government and permeating the nations in the fourth century from Persia and Armenia to Spain and Gaul and even Britain. The conflict with Gnosis and other philosophies and religions, persecution and martyrdom, primitive worship and government, schism, the growth of doctrines, and similar themes,

are explained. A fascinating chapter sketches the Roman catacombs.

The matter is presented in 25 chapters, in short paragraphs, each with a topical heading, making it easy to read and grasp. The form is that of a popular work, but the accuracy and fulness of a scholarly work are there too. It is the latest expert volume in its field.

Concerning Woman.

God's Word to Women: One Hundred Bible Studies on Woman's Place in the Divine Economy, by Katharine C. Bushnell, 127 Sunnyside Avenue, Piedmont, Oakland, Cal. $2 net.

This book represents serious original work, and must be studied to be appreciated.

In brief, the author's object is to show the true position of woman in the economy of God by demonstrating, through the study of the original words, the fallacies in the "Scriptural" argument for the supremacy of the male sex.

She begins with Genesis 1. 26-28, where the name Adam was given equally to male and female (in one person?), showing the perfect equality of the sexes in God's original creation. Genesis 2 tells not of a new "creation," but of a process additional to creation, after the "very good" of 1. 31 was overtaken by "not good" of 2. 18, and woman was separated as a help for man. And so with numerous passages in both Testaments, with Genesis 3. 16 perhaps as key to woman's alleged inferiority, "Thy desire shall be to thy husband." Much space is devoted to showing that this is a mistranslation. The ancient versions are shown to be nearly unanimous in translating the Hebrew original by "turning." Only in modern versions is it translated "desire," due (it is claimed) to rabbinical perversion. The correct meaning would thus be, "Thou art turning away to thy husband (from God and his plans), and he shall rule over thee." The effect of this mistranslation is traced through Paul's passages on woman's position.

The author runs counter to the usual explanations of the commentaries, but deliberately and with a show of scholarship, and not in a fanatical way. Of course the argument is one-sided, but it is challenging, to say the least.

Womanhood in the Making, by Margaret W. Eggleston. George H. Doran Co., New York. 199 pages, illustrated. $1.50 net.

A competent guide in the difficult but inspiring task of teaching and training girls in the later teens, between the passing of childhood and the arrival of womanhood, by one who adds to her own experiences as a mother twenty years of sympathetic contact with adolescent girls.

Mrs. Eggleston has something to say about the physical changes of this period, also about its mental, social and religious aspects. She devotes chapters to the making of business women, leaders and mothers, and to the special needs of the foreign-born girl.

The tone throughout is beautiful and spiritual, the matter intimate and practical. Mothers, teachers, friends, will learn much that can be translated into help and hope for younger women.

Christianity and War.

Jesus and Civil Government, by A. T. Cadoux. George H. Doran Co., New York. 164 pages. $2 net.

A whole book devoted to pros and cons of the question of our Lord's attitude and teaching on resistance and non-resistance. All possible references are examined. The author contends that our Lord was not a pacifist. The application of all this to modern conditions of government or corporate activity is considered in the final chapter.

Saint and the Sword (The): A Series of Addresses on the Anti-Christian Nature of War, by Herbert Booth. George H. Doran Co., New York. 344 pages. $2 net.

Mr. Booth deserves a hearing, for he did not altogether keep silence during the war.

War is declared to be anti-Christian because it is forbidden for the church, it is anti-judicial, it is immoral, it is unpatriotic, it is prohibited by Christ. The argument and references are quite full, and in the course of the treatise all the arguments for war, Biblical and otherwise, are answered.

War: Its Causes, Consequences, and Cure, by Kirby Page. George H. Doran Co., New York. 215 pages. $1.50 net.

Mr. Page has specialized on economic matters, and has several pamphlets and books to his credit. The present volume will be found opportune by those who are working toward permanent peace plans.

Mr. Page begins by analyzing the causes of the late war, and then gives a fearful résumé of its effects. "How Can Further War Be Prevented?" calls for the abandonment of economic imperialism, disarmament, the abolition of secret diplomacy, the erection of international processes of justice, above all for the international mind. The relation of the churches to war caps the discussion.

Of Missionary Interest.

Call to Prayer, by Samuel M. Zwemer. Marshall Brothers, London. 80 pages, with colored frontispiece. 3/6.

Perhaps no man before the public has the Moslem world on his heart like Dr. Zwe-

mer. He knows the facts, the difficulties, the best methods of approach with the gospel.

There are 13 chapters in this book, reprints of articles from the "Moslem World" which were born from time to time as Dr. Zwemer visualized this or that aspect of the case. One could believe that the articles were written on his knees, so full are they of the spirit of prayer and love, which he believes afford the true way to Moslem hearts and consciences.

"It is our deepest conviction that the great moral and spiritual needs of the Mohammedan world, and the advance of Islam among pagan races, constitute an appeal to the Christian church to pray with an urgency that cannot be exaggerated."

China in the Family of Nations, by Henry T. Hodgkin. George H. Doran Co., New York. 251 pages. $2 net.

A most suggestive book, which modestly confesses that its author is no prophet, but which nevertheless clears up some of the mystery concerning China. After we have read it we shall appreciate what China has done, for she came many centuries ago to the climax of her achievement. To the outsider it seems as if she has been marking time ever since, while other nations have stolen or borrowed her inventions. That she will some time come to her own again is the hopeful impression one gains from these pages. She will do so only as the West helps her, more or less unconscious of its help, and allows China to be herself and make good in her own way.—H. P.

William Carey, by S. Pearce Carey. George H. Doran Co., New York. 428 pages. $3.50 net.

The life story of William Carey has been told in many recent books in short compass. The present volume gives a full and adequate treatment of this great pioneer of the present missionary movement.

A thrilling story at many points. The account of the early days is gripping. As the book wears on the reader is brought vividly to face with the same practical issues which faced his confrères at Nottingham when they sent him out. The homesickness, the obstacles connected with his early days on the field, the misunderstandings, and the faith, pluck and resolution shown in face of them, make Carey one with all who have ever followed in his footsteps.

One rises from reading with a sense of the prodigiousness of Carey's accomplishments. The toil and translation work are amazing. His botanical work ranked him among the scientists of his day. The building of the native church is his enduring monument.

The "consecrated cobbler" has long since won ecumenical acknowledgment of his services to Christianity. This story deserves a place on the shelf beside the life of Livingstone. What a glimpse of the statesmanlike quality of both these men is given in their correspondence over trees and plants which India and Africa might exchange to the enrichment of human life and the economic resources of both lands! —F. L. D.

Winning of the Far East (The): A Study of the Christian Movement in China, Korea and Japan, by Sidney L. Gulick. George H. Doran Co., New York. 185 pages. $1.35 net.

The particular angle from which this book is written is that of the Federal Council of Churches: for Dr. Gulick was sent to the Far East in an official way to carry the Federal Council's goodwill and to bring back information which would guide our churches in further service. This function differed from missionary work in that it sought contact with organized native church bodies rather than with individuals.

In effect, however, Dr. Gulick's trip was a survey of all Christian effort in China, Japan, Korea and the Philippines. The first chapter of 50 pages gives the story of the Japanese earthquake.

Various Themes.

Beginner's Grammar of the Greek New Testament, by William Hersey Davis. George H. Doran Co., New York. 251 pages. $2 net.

The highest praise that can be given this grammar is the full endorsement of Dr. A. T. Robertson, who says in the Introduction that Prof. Davis is the most brilliant Greek student he ever had. He is now associate professor of New Testament Interpretation at the Southern Baptist Theological Seminary.

Beginning Again at Ararat, by Mabel Evelyn Elliott. Fleming H. Revell Co., New York. 341 pages, illustrated. $2 net.

We all know of the tragedies of the Near East. Dr. Elliott spent four years in their midst, at one time being medical director over the multitudes of refugees.

Her personal experiences,—the retreat from Marash through winter blizzards, at Ismid where again the victory of the Turks broke up her hospital work, in Soviet Armenia with an orphanage of 40,000, etc.,—are varied by sidelights upon the history and conditions of Asia Minor and upon the tribal remnants that persist there in hostile separation, especially the Armenians.

It is an almost unbelievable, yet restrained, story of the life and death struggle of the Christian minorities, illuminated by the noble effort of this American lady and other men and women who have exalted the name of America by their capable, sacrificial service.

Birth and Growth of Religion (The), by George Foot Moore. Charles Scribner's Sons, New York. 178 pages. $1.50.

This thoughtful book presents in small compass the substance of eight lectures delivered in Union Theological Seminary in 1922, but really represents the outcome of study and teaching on the part of the learned author (who is professor of the History of Religion in Harvard University), for twenty-five years past.

Dr. Moore, who accepts the "prevailing opinion among anthropologists that religion in some form or other is universal," finds the universal motive of religion in the impulse to self-preservation and eventually to self-realization. "Its fundamental assumptions, derived from experience, are that there are powers, actuated by motives like man's own, on which he is dependent and which he can influence." Incidentally references are made to the elementary beliefs about the future life found in the more advanced religions,—Zoroastrianism, Judaism, and Mohammedanism,—as well as in the "religions" of India and of the Greek and Roman worlds. The historico-critical method is pursued in the discussion, which attempts to dissect Christianity and to distribute its elements among various tributary streams, and is at times oversure. The view adopted appears to be that of an eclectic rather than absolutely unitary conception of Christianity. The figure of Jesus Christ does not stand clearly out as the unique and solitary revelation of God, he himself being "very God of very God," endued with "cosmic functions." In general, however, the great superiority of the religion of Jesus is affirmed, and illuminating insights are afforded into the various "blends," such as "the mysteries," Christian mysticism, and "diluted Platonism," which have constituted the actual stock in trade of a large part of Christendom. Dr. Moore's conclusion is that the "intellectual victory of Christianity over all the rival salvations of the time was due to the fact that it alone offered not merely a way of salvation, but a philosophy of salvation."

Its moral victory, it might be added, has been due to the grip of the divine Christ on the persons of troubled sinners, giving them the immediate experience of sins forgiven. The choice really has to be made between religions which have come up, and THE religion that has come down.

The book on the whole is a welcome addition to the literature of comparative religions, by way of a suggestive index thereto. —C. A. S. D.

Christianity and Problems of Today, by various authors. Charles Scribner's Sons, New York. 159 pages.

A book in no wise remarkable. We can picture some of the students of Lake Forest College wiggling on their benches while they listened to what we here read. We pass from the egotism (which is always interesting,) of Dr. Finlay to the smooth certainties of Prof. Kent, and while it may be true, as is remarked in one of the lectures, that the world needs a "bath in the obvious," it is not very obvious what kind of bath one gets in this book.—H. P.

Conservatism, Radicalism, and Scientific Method: An Essay on Social Attitudes, by A. B. Wolfe. Macmillan Co., New York. 354 pages. $3.50.

A thoughtful study of public opinion in the making, of socio-ethical attitudes, and of the limitations of "popular-mindedness."

The book has grown out of university lectures designed to meet a pedagogical situation where students, most of them from the middle classes, were found to approach the examination of problems involving conflicts of human interest with their eyes half shut, or with biases and squints which rendered a profitable discussion of those themes impossible. Prof. Wolfe therefore prepared these studies, beginning with the fundamental ethical norms and an indication of their psychological basis. Although an economist, he invades the fields of social psychology and ethics to this extent.

The discussion concerns itself (in turn) with Conservatism (including the motivation and methods of both disinterested and interested conservatism,) Radicalism (motivation, origins, characteristics, methods,) the Scientific Method and Attitude, Individualism and Democracy, and the Present Situation and the Way Out. It bristles with suggestive paragraphs, and is well worth careful thought. A strain of keen psychological analysis runs through the volume as the author penetrates to the hidden motives, temperamental reactions, and mental disguises of both conservatives and radicals.

A reading of the book will strengthen one's disdain of those who simply want to "let things alone," while deepening respect for the reformers, even some of them radicals, who wish to show mankind how better to get on with itself. A social radicalism, says Prof. Wolfe, may result "from an outraged sense of order, of economy and efficiency, or of beauty, not in regard to matters touching the immediate, much less the material, interests of the individual, but in regard to social maladjustments which offend the (otherwise comfortable) individual's sense of justice, fitness, and balance." Concepts of duty and service must in any case be conserved, as the Founder of Christian ethics taught, but these will "belong in the category of means, not ends, and they will have a rational, empirical appeal to the self-regarding elements in human nature." The task of democracy, that "of making the Great Society safe for humanity," is declared to be one of construc-

tion, not of exhortation. "An acquisitive society, possibly, can get along on advertising, wit, and oratory; a productive society has to know a great deal, and to work intelligently and constructively on the basis of its knowledge."

In carrying on this work much depends on the universities. What the public schools can do is to encourage the needed attitudes. If the educators fail in their primary function the Great Society will never come to an equilibrium of peace. The "way out" must be found by the youth of the land. They are presumably the "salt of the earth," but, says our author, "we owe it to them to provide an education which will not dim the light; which will not rob the salt of its savor." So this, like everything else, comes back eventually to a Christian problem, and a solution divinely wrought through the human.—C. A. S. D.

Cyclopedia of Religious Anecdotes, by James Gilchrist Lawson. Fleming H. Revell Co., New York. 523 pages. $3.50 net.

There must be thousands of anecdotes in this book, for they run four or five to a page in small print. We have not spotted a dead one.

Every anecdote is credited to a source, which in most cases is a religious magazine (including the RECORD quite frequently), but sometimes a book: which gives even antique anecdotes a new dress. Evidently Mr. Lawson is an industrious clipper of current periodicals, using good judgment in his selection and topical arrangement.

Fourth "R" (The): The Forgotten Factor in Education, by Homer S. Bodley. Fleming H. Revell Co., New York. 271 pages. $1.75 net.

The fourth "R," which should be added to Reading, 'Riting and 'Rithmetic, is Righteousness, or Right Relations. The first three represent intellectual culture, the 4th represents character.

The author's hobby is that teaching should be given in schools to promote proper conceptions of life and duty, and thus develop sentiment consistent with the high ideals of Americanism, based upon the goodness of God.

The book contains a series of chapters on the material universe, man's physical, mental and sociological life, the arts of speech and song, quotations from the Psalms, etc., intended to point out many of the wonderful manifestations of the purpose, wisdom and goodness of God.

Imperialistic Religion and the Religion of Democracy, by William Adams Brown. Charles Scribner's Sons, New York. 223 pages. $2.25.

This book reproduces the substance of the Martha Upton Lectures in Religion delivered at Oxford in 1922, and consists essentially of a thoughtful study of the contrast between the standpoint of individualism and imperialism, with a consideration of religion as a historic process and a personal experience an analysis of "democratic religion," and a concluding emphasis upon the unifying principle in religion, which is found to be "its life-giving power." "Religion must rely for its ultimate justification," we are told, "not on what it forbids, but on what it brings to pass." Even the Bible, which was "designed to unite, has proved in fact divisive." A unifying principle, to be really effective, cannot stop with the formal standard to which men appeal: it must determine the use they make of it. "Imperialists, individualists and democrats will tell you that their choice has made possible for them a fuller life, it has liberated unsuspected energies, it has induced enduring satisfactions." As for a so-called "social gospel," the question how far each type is "socially desirable," says Dr. Brown, will be determined by our judgment as to how far it is able to enlarge and enrich the life of those who embrace it without limiting the possibility of a similar enlargement and enrichment of life in other persons. Moreover, religion must submit to the challenge of history as to its ability to create institutions which shall develop to the utmost the personalities living under them.

It is conceded by the author that imperialistic religion, which absolutely, perhaps arrogantly, accepts organized society as it is, has been one of the constructive forces in human history. Passing the (radical) individualist who rejects many if not all of the conventions of human society, the democrat finds his task in trying to improve the existing order,—probably in part by the aid of the individualists. "Democracy is the attempt to break free from the limits which imperialist and individualist have set to the possibilities of new experience." Much so-called democracy, it is true, is of the parlor type, which has never visualized its real task. Still we must have faith in democracy, as an ideal if not an actuality, and, as Dr. Brown finely says, "Of all existing religions, Christianity has most to give the democrat. Mohammed commits us to imperialistic religion. The emphasis of the Buddha is predominantly on the individual. Only the religion of Jesus has room enough for democracy. Christianity is not yet the religion of democracy. But of all existing religions, it has the best fighting chance to become so." These three attitudes are traced out with respect to religious beliefs and denominational divisions, as well as political theories and practice.

There is much in the book that is stimulating to thought, and worthy the closer study of the Christian patriot and well-wisher of mankind.—C. A. S. D.

Law vs. Lawlessness: Addresses Delivered at the Citizenship Conference, Washington, D. C., October 13-15, 1923. Fleming H. Revell Co., New York. 186 pages. $1 net.

The prohibition situation furnished the sore spot that forced attention, but the larger question of law observance in a variety of aspects was the subject of 16 addresses by prominent preachers and publicists, so that this report constitutes a fund of information and warning and prophecy by these men and women:

Bishop McDowell, Hon. Roy A. Haynes, Dr. Ernest H. Cherrington, Mrs. Raymond Robins, Justice Florence E. Allen, Rabbi Stephen S. Wise, Hon. Carter Glass, Hon. Mabel W. Willebrandt, Hon. William J. Bryan, Hon. Gifford Pinchot, Ex-Gov. Henry J. Allen, Dr. Clarence A. Barbour, Rev. Chas. R. Zahniser, Hon. Louis Marshall, Hon. William E. Borah, Dr. Joseph Fort Newton.

Life on a Mediaeval Barony, by William Stearns Davis. Harper Brothers, New York. 414 pages. $3.50.

Here is what many of us wish for, "a picture of a typical feudal community in the 13th century." It describes a medieval fief, its people and castle, hospitality, games, gardens, the family life, clothes, food, household management, weddings, songs, literature, education, justice, the life of the peasants, charity, care of the sick, funerals, religious pilgrimages, industry and trade and fairs, monasteries and cathedrals and the church. The 13th century has been often idealized, especially by those who would discredit the Reformation and the modern world with its freedom of the state from the church. Here is a picture of the time which seeks to be just and true, but which is not written in the interest of any theory of history.

How accurate the picture is the ordinary reader cannot judge, but he is glad to have a sincere and competent attempt made to set before him the actual life of one of the most interesting periods in human history, the century which built the great cathedrals and which in so many ways illustrated the greatness and the smallness of human life. —R. E. S.

Man's Prehistoric Past, by H. Wilder. Macmillan Co., New York. 463 pages, illustrated. $5.

A clear and interesting examination of the evidence regarding the life of prehistoric times. There is some frail speculation at the close on the scanty remains of ancient skulls as bearing on the question of the origin of man, but the rest of the volume deals with the other remains of implements, utensils and fossils, the testimony of geology and archeology, and the light they throw on the prehistoric ages. The publisher's statement is wholly warranted: "This comprehensive summary of prehistory is suited to the needs not only of the college student and the college graduate, but of those intelligent general readers whose tastes may lead them into this fascinating prehistoric field."

The book is a good illustration of the advanced costs of books in these days. It is printed on heavy paper and profusely illustrated, but it is not a large book, and a decade ago would not have cost half of the present price.—R. E. S.

New World of Labor (The), by Sherwood Eddy. George H. Doran Co., New York. 218 pages. $1.50 net.

This graphic account of the industrial situation and labor conditions of China, Japan, India, Russia, Germany, France, Italy and Great Britain, as well as of our own land, is the outcome of Mr. Eddy's personal investigations. It is the widest survey ever attempted in a single volume. His trip around the world was preceded by an exhaustive questionnaire sent to selected persons in these lands, which secured coöperation in gathering data.

The author's conclusion is, "Whether for better or worse, we are in the midst of a period that will witness the birth of a new world of labor," and the closing chapter puts the issues up to the reader. Mr. Eddy's solution lies in the spiritual interpretation of life, the kingdom of God on earth.

Nineteenth Century Evolution and After: A Study of Personal Forces Affecting the Social Process in the Light of the Life-Sciences and Religion, by Marshall Dawson. Macmillan Co., New York. 145 pages. $1.50.

This is a book to reckon with. The logic is incisive, the style brilliant (at times hectic), and the science (implied rather than argued,) respectable.

The main argument is that evolution "favors every time the form of life that coöperates with it in transcending its environment rather than those other forms which simply fit into their environment." This, the author claims, is a great moral revelation which ought to prove a powerful peace-maker in ending the latest warfare of religion against science.—This last he does not, perhaps, sufficiently discriminate from a philosophy of science, which, and not science itself, makes all the trouble from the side of the sceptical group of scientists, as a too antiquated or rigid theology produces friction from the side of some of the theologians.

The aftermath of the world war, says the author, convinced the scientists that science alone cannot save mankind, and created a demand for a better team-play between religion and science. "The scientist's method of observation, comparison and verification by experience accords

with the genius of experiential religion. . . . . Religion is dynamic, evolution is descriptive. If the description evolution gives is correct, the theory is helpful to religion; if faulty, it works harm by ungirding the controls."

It is argued that evolution is a reversible process, and that human progress, which ceased long ago as a mechanical process (if it ever was that), is linked to man's quest for God. "Man belongs more to the universe than to the earth." The republic is founded not on materialism, but on morality. Yet multitudes "still hold to their pre-war 'soft' theory of human nature, partly from force of habit and partly because there is ostrich blood in the American temperament."

With fine scorn Mr. Dawson, in the concluding chapter on "Survival Tests," contrasts the robust mental effort of old-time New Englanders with the "twaddle" of modern sports and the flabbiness of nerveless and conventionalized college products, where the immature youthful group-mind expresses its independence in "tabus against such habits as church-attendance, but otherwise is the slave of custom."

Mr. Dawson is too severe when he says that the "spirit of Gideon is not in the college," but he is right in demanding that since the best brain power of the nation is sent to the college, it should come out of its four years' course with something better than a newspaper familiarity with the prize-ring punchers, movie stars, or jagged jazz.

The book is worth reading, and though pessimistic in its immediate criticisms, comes out finally into the light of a growing optimism,—redemptive, not just biological,—for the far future.—C. A. S. D.

Problem of the Obelisks (The), From a Study of the Unfinished Obelisk at Aswan, by R. Englebach. George H. Doran Co., New York. 134 pages. $4 net.

A volume of consuming interest to one who wants to understand all about obelisks, how they were quarried, transported, erected, in ancient and modern times. There are 44 illustrations from photos and drawings, and the whole story is told in non-technical language and without too much statistics.

Redburn, His First Voyage, by Herman Melville. St. Botolph Society, Boston. 314 pages, illustrated. $2.

The recent centenary of Herman Melville created interest in his famous sea stories, and has led to their republication. This one was first published in 1849, and is considered an autobiographical account of a trip Melville made in a sailing vessel from New York to Liverpool and back in 1837. His harsh experiences as a ship's boy, his visit to London, etc., make good reading even today.

Round The World Traveler (The), by D. E. Lorenz. Fleming H. Revell Co., New York. 464 pages, illustrated. $5 net.

The reader girdles the globe, beginning at Cuba and going west via Panama, Hawaii, Japan, Korea, China, Philippine Islands, Java, Singapore, Burma, India, Ceylon, and Egypt. Each country receives due space, the interesting reading matter comprising history, description, facts and figures, practical hints for the sightseer and shopper,—everything almost that a wide-awake visitor would want to know. Illustrations add their interest, and a number of maps complete the information rendered.

The book is strictly practical, and up-to-date.

Studies of Familiar Hymns: Second Series, by Louis F. Benson. Westminster Press, Philadelphia. 314 pages, illustrated. $2.

Twenty-four great hymns, stretching chronologically from "All People That on Earth Do Dwell" in 1561 to "God Be with You Till We Meet Again" in 1880, receive generous examination as to their origin, authorship, and other details. They serve, too, as types of the development of hymnody and hymn-singing in the English-speaking world throughout the years.

Dr. Benson is a genial writer, and he has gone to a lot of trouble to secure the facts. Not only is the book most interesting reading as history and biography, with its sidelights on individual and church life, but the illustrations arrest the reader, giving pictures of the authors and in many cases facsimiles of the original MSS. or publications of the hymns.

It is the most thorough book of the kind we have seen.

Tomb of Tut-Ankh-Amen (The), by Howard Carter and A. C. Mace, with illustrations from photographs by Harry Burton. George H. Doran Co., New York. 334 pages.

This, of course, is the authoritative account of the archeological work done at Lord Carnarvon's expense by the author, Mr. Howard Carter.

Both in descriptive matter and in the pictures it is beyond praise. Mr. Carter writes as an expert. He was deliberate and exact in his plans and acts, and he writes in the same spirit. The history of young King Tut and his wife is reviewed, and an account given of the Valley of the Kings in ancient and modern times. Then follows the record of the finding of the tomb, and of the successive steps in its opening up to the end of last season.

The pictures are simply marvelous, 104 in all. One is amazed at the artistry they depict, yet Mr. Carter assures us that they give no adequate impression of the skill and splendor of the objects as found in the tomb.

Track and Field Athletics, by Albert B. Wegener. A. S. Barnes and Co., New York. 153 pages, illustrated. $2.

A brief but comprehensive course of instruction in track and field events, training, health, etc., for athletes, together with information for coaches and athletic directors on how to conduct meets, train athletes, etc.

A serviceable manual, everything clearly put, and briefly. Clever drawings by the author afford moving pictures of various events. Any boy or girl will get lots of helpful hints from it.

Sermonic.

Borrowed Axes, and Other Sermons, by Russell H. Conwell. Judson Press, Philadelphia. 119 pages, with frontispiece. $1.25 net.

Ten textual sermons, all animated by true gospel simplicity and fervor. In his discourses Dr. Conwell exemplifies his own exhortation: "God does not ask you to borrow from some one else. He wants just what you yourself own or can earn, nothing more. Borrow no man's axe to make an offering to God on your altar."

Conflict and Conquest in Holiness, by J. C. Massee. Fleming H. Revell Co., New York. 210 pages. $1.50 net.

Twelve addresses on texts and topics found in the book of Joshua, the experience of which is taken as symbolical of experience today. Gospel teaching is thus applied with Dr. Massee's usual clarity and power.

Greater Christ (The): Essays in Religious Restatement, by Albert D. Belden. Judson Press, Philadelphia. 216 pages. $1.50.

Mr. Belden is known to our readers through previous notices as a keen, thoughtful preacher and writer. He has his hand on the pulse of current thought, and can use the language of the latest advanced persons.

A number of his articles are gathered into this book. They are divided into Part I, "New Knowledge and the New Faith," ten chapters, and Part II, "A Miscellany of Application," 12 chapters. The title is from Part II, chapter I, wherein Mr. Belden sees in Paul's statement, "That spiritual rock was Christ," assurance of the influence of our Lord in pre-Christian and in non-Christian goodness and teaching. In other chapters he discusses, always plainly and forcefully, evolution, the fall, the authority of the Scriptures, and similar topics that are in the crucible. We differ from him a lot, but we admire his straightforwardness and his loyalty to Christ.

Moods of the Soul, by F. W. Norwood. George H. Doran Co., New York. 214 pages. $1.75 net.

Sixteen strong addresses, each based on a text (one of the texts being from Ecclesiasticus), and each arresting the reader at the outset—even in the title,—by lifting certain ideas into the open.

LATEST BOOKS RECEIVED.

Business of Missions (The), by Cornelius H. Patton. Macmillan Co., New York. 290 pages. $2.

Church Principles, by P. Carnegie Simpson. George H. Doran Co., New York. 208 pages. $1.75 net.

Erromanga, The Martyr Isle, by H. A. Robertson. George H. Doran Co., New York. 467 pages. $1.50 net.

Ethics in Outline, by Melancthon Woolsey Stryker. Richard G. Badger, Boston. 80 pages.

Everyman's Book of Sacred Verse, edited by Gordon Crosse. Macmillan Co., New York. 265 pages.

Furthest Fury (The), by Carolyn Wells. J. B. Lippincott & Co., Philadelphia. 320 pages. $2.

A well-woven detective story, in which new clues are cleverly unfolded successively in a way to excite interest and help to a successful solution of the murder case that upset a Connecticut village.

God of the Early Christians (The), by Arthur Cushman McGiffert. Charles Scribner's Sons, New York. 200 pages. $1.75.

India and Its Mission, by the Capuchin Unit. Macmillan Co., New York.

Jesus, Lover of Men, by Wilton Rix. George H. Doran Co., New York. 111 pages. $1.50 net.

Living Universe (A), by L. P. Jacks. George H. Doran Co., New York. 111 pages. $1 net.

Lost Radiance of the Christian Religion (The), by L. P. Jacks. George H. Doran Co., New York. 46 pages. 75 cents.

Power of an Endless Life (The), by Henry Hallam Saunderson. Century Co., New York. 114 pages. $1.25.

Problems of the New Testament Today, by R. H. Malden. Oxford University Press, New York. 250 pages. $2.20.

Realities and Shams, by L. P. Jacks. George H. Doran Co., New York. 214 pages. $1.50 net.

Return to God (The), by Edward Shillito. George H. Doran Co., New York. 123 pages. $1.25 net.

Revival at Broad Lane (The), by Kate Drew. Biola Book Room, Los Angeles. 284 pages. $1.75.

Smith of Demerara, by David Chamberlain. Livingston Press, Westminster, London. 110 pages. Paper, 1/— net; cloth, 1/6 net.

Social Law in the Spiritual World, by Rufus M. Jones. George H. Doran Co., New York. 221 pages. $1.75 net.

Some Aspects of Christian Belief, by H. R. Mackintosh. George H. Doran Co., New York. 306 pages. $2.25 net.

Spiritual Interpretation of Nature (The), by J. Y. Simpson. George H. Doran Co., New York. 333 pages. $2.25 net.

Spiritual Message of Modern English Poetry (The), by Arthur S. Hoyt. Macmillan Co., New York. 290 pages. $2 net.

Story of the Walloons (The), by William Elliot Griffis. Houghton Mifflin Co., Boston. 229 pages, illustrated. $2.

Teaching Work of the Church (The), by The Committee on the War. Association Press, New York. 309 pages. $2.

ALSO RECEIVED.

Where Now Is Jesus? and Nine Kindred Questions, with the Word's Clear Answers. 58 pages. 25 cents.

The Ten Lost Tribes: A Biblical Investigation. 31 pages. 15 cents.

Both pamphlets are published by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago, and are written by C. E. Putnam.

Mr. Putnam's method is to print the Scripture quotation dealing with any topic under examination, and expound it, thus letting the reader form his own judgment.

In the first booklet he finds that 63 times it is said Jesus now is in heaven, with the Father, etc.; 108 times his return to earth is indicated; and so on.

As regards the Ten Tribes his conclusion is that the faithful remnant returning to the Promised Land after the captivities represented the 12 tribes. Their descendants are the Jews of today, who therefore constitute God's preserved portion of "all Israel."

Science and Religion, Evolution and the Bible, by Harry Emerson Fosdick and Sherwood Eddy. George H. Doran Co., New York. 42 pages. 10 cents.

Advertised as "Christianity and Personal Problems, No. 1," and containing "Progressive Christianity" and "Evolution and Mr. Bryan" by Dr. Fosdick and "Science and Religion" and "Evolution and the Bible" by Mr. Eddy, all reprints.

Color Blind: A Missionary Play in Three Acts, by Margaret T. Applegarth. George H. Doran Co., New York. 32 pages.

Reprinted from "Short Missionary Plays." A clever conception, not too hard to produce, teaching that children of all races have a place "around the throne of God in heaven."

Protestantism, Its Principles and Reasons, by R. Ditterich. Bible Institute Colportage Association, Chicago. 62 pages. 30 cents.

Intended to be a clear, concise, courteous statement of the basis and principles of Protestantism. Of course this means the contradiction of Romanist claims. The usual facts are given, and a plea made for a high, spiritual type of Protestantism.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Sam Higginbottom of Allahabad Agricultural Institute was awarded a gold Kaisar-i-hind medal in the list of India's New Year honors. This Institute is one of the two places in India recognized by the Imperial government as having the faculty and equipment adequate to train students for the Imperial dairy diploma. The other place is the government dairy at Bangalore.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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I desire to thank you most heartily for the free copies of the RECORD which you have sent me this past year. I hope it may be possible to retain my name on your free list during 1924. As an evangelist to His Majesty's prisons I have but little opportunity of hearing sermons, and so you can understand how eagerly I look forward to receiving and reading the splendid addresses given at Northfield. The whole magazine is a help and inspiration. Thank you once again!—B. F. M., London.

Greetings to you in the name of Jesus! Many thanks for the inspiring visits of the RECORD! Many of your articles find their way into a Christian magazine I edit in the vernacular of South India.—Rev. P. J. Philip, Church of God, India.

OUTLINE OF OLD TESTAMENT HISTORY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

April 6. The Kingdom Rent Asunder.

Lesson portion, 1 Kings 12. 12-20.

Solomon is dead. Rehoboam his son,—the only son of Solomon mentioned in the Bible,—reigns in his stead. But Saul, David and Solomon had received the Kingship upon popular election, and now Rehoboam goes to Shechem for his inauguration.

The inaugural does not run smoothly. Solomon's reign was the zenith of Hebrew national glory, but the cancer of luxury and extravagance was already eating at its heart. Taxation and oppression of the common people were increasing with the demands of the ruling element. Widespread dissatisfaction with industrial and political conditions crystallized in a constitutional reform movement of which Jeroboam was leader and spokesman.

Jeroboam enters into history at 11. 26, where we learn that he headed a revolt against Solomon, and had to flee to Egypt. Read 11. 26-40 to get acquainted with Jeroboam.

The assembly of all Israel would only accept Rehoboam as king if he lightened their burdens. It was a justified complaint, and a moderate request. Rehoboam wanted three days to consider the request.

Secession of the northern tribes, 12-19.

It is hardly fair to judge the events that occurred by the ever-enlightening codes of government today. According to the light and practice of the time the elder statesmen gave shrewd, practical advice. We can hardly imagine how Rehoboam was such a shortsighted, inexperienced fool as to pursue the path of arbitrary despotism proposed by his younger associates, but so it was.

The inevitable happened. Rallied by such an aggressive leader as Jeroboam the ten northern tribes broke away from political union with Judah, and repudiated Rehoboam. The unity achieved by Samuel a few lessons back, based upon whole-hearted obedience to God, is broken.

Rehoboam's folly and tactlessness are further seen in his sending Adoram to restrain the northerners. Adoram was chief tax collector. Now nobody loves a tax collector: no wonder they stoned him, the official head of a hated and oppressive system.

It proved to be the last meeting of united Israel. The work of 120 years under Saul, David and Solomon was undone. The northern kingdom pursues its course for 254 years under a score of kings, of ten different dynasties, all wicked, until carried into captivity and oblivion by Assyria about 721 B. C. The kingdom of Judah lengthens its career to 388 years, under a score of kings of the house of David, when Nebuchadnezzar takes the nation into captivity for 70 years. Some think that the Jews of today are descendants of the composite faithful remnant of all the tribes that returned from captivity.

Jeroboam made king over Israel, 20.
God in history.

While the narrative gives most prominence to men and their doings, God stands in the unseen, and his purposes are inexorably brought to fruition. It was only a question of time how soon the sentence of 11. 11-13 would come to pass.

Verse 15 interprets the rupture from the divine standpoint. Both Rehoboam and Jeroboam were fulfilling God's purpose, yet they were responsible for their acts.

April 13. Elijah and the Struggle with Baal.

Lesson portion, 1 Kings 18. 20-24, 36-39.

The outward aspect of this dramatic episode is Elijah's challenge of Baal-worship. But there is something more important behind that. The inner meaning of it lies in his challenge of the people's choice in religion, for any religion, to win, must get the masses of the people. Elijah was after big game. Think of it,—one man against—not King Ahab, not the 450 prophets of Baal, but trying to bring the whole nation back to God!

Elijah and the people, 21-24.

He challenges their indecision, their limping between Jehovah and Baal. He calls for clear thinking, and for action based thereon.

The first effect of this challenge was to render them speechless. Perhaps it was the first time they had ever thought seriously of their course. If they had answered, this chapter would not have been written,—at least not in the same way. Their silence admits their guilt, so Elijah's next step is to propose a test not inappropriate to those times,—a test to Baal and to Jehovah to prove by miraculous evidence which is the true God.

Baal was the sun god, so to answer by fire should be in his line. So far as we know, Elijah had never seen fire fall from heaven, but it was an ancient method by which God had shown his chosen people that their sacrifices were acceptable, as with Abel and Abraham, Moses and Gideon, David and Solomon.

Elijah and Jehovah, 36-38.

The prophets of Baal were given first chance. The scene of vain crying and frenzied effort is changed at verse 30 into one of quietness and calm. Elijah is seen—not in any spectacular demonstration such as he manifested at other times, but in quiet faith and patience.

He repairs a broken-down altar, using twelve stones symbolic of undivided Israel. He adopts measures to exclude all chance of trickery and to enhance the difficulty of the test. Then, at the hour of the evening sacrifice at the Temple in Jerusalem, he prays.

It has been called one of the sublimest prayers in the Bible, short and to the point, full of calm confidence and passionate appeal. Elijah was facing a trying test, and was dead in earnest in his prayer for God's glory and Israel's true welfare. He asserts that he has done everything at God's word, not of his own intention or invention.

The people and Jehovah, 39.

The swift answer from heaven, manifesting the presence and power of a prayer-hearing God, brought about immediate conviction on the part of the people, and they cry, "Jehovah, he is God!"

It was choice based upon indisputable evidence.

Decision in religion.

Elijah's epochal work was in challenging the religious indecision of Israel and in restoring their loyalty to God. For the moment the invasion of idolatry was checked.

He was right in his challenge of the people as to their intellectual attitude, and in his demand for intellectual honesty. Seems as if an Elijah with such a challenge might clear the air today in religious circles! For

Lord Jesus will accept no half-way allegiance.

A false religion can never stand testing. How about your religion?

Read Mr. Norton's article on Carmel on a previous page.

April 20. Elisha: Teacher and Statesman.

Lesson portion, 2 Kings 6. 15-23.

Why was this episode selected by the committee for the one lesson upon Elisha?

Perhaps because it is unique in the Bible in its revelation of the unseen world about us: which knowledge may have been the secret of Elisha's faith and power.

The story of Elisha is full of miracles and helpful deeds. Our lesson title designates him as "teacher" and "statesman." He taught his attendant one of the most glorious truths revealed in the Bible, and he appears as a helpful factor in the military affairs of the nation at a time of foreign invasion. Some fine characteristics of Elisha are revealed: his loyalty to his king, his watchfulness for his nation's welfare. He did not act like a hermit and keep out of politics and public affairs. Prophets have always been the leaders of the world. "The greatest men in any nation are the men who can think most, pray best, feel most deeply, and penetrate the metaphysics and the inmost reality of politics and civilization" (Dr. Joseph Parker).

The incident of our lesson begins at verse 8 with the suggestion of the invasion of Israel by bands of Syrian marauders. But their plans are foiled: Elisha warns the king of Israel of their coming and their whereabouts. This troubles and perplexes the king of Syria. He fears treachery among his retainers, but one tells him that it is Elisha who has supernatural knowledge and who taps all his plans. The king of Syria made the mistake of leaving God out of his plans, and proposes to capture Elisha in Dothan.

There is something almost ludicrous in sending all that material force to capture one lone farmer-prophet whose power was supernatural. But that is ever the mistake of worldly might.

Supernatural vision.

Elisha's servant is fear-stricken, but Elisha gives him twofold comfort:

(1) "Fear not," based upon his own experience and confidence,—he had seen chariots and horses of fire when Elijah was translated;

(2) The personal vision of the infinite hosts of God when the servant's eyes were opened in answer to prayer.

Verse 16 is one of the red letter verses in the Bible. How much more fully should we believe it in this gospel dispensation! If we walk by sight we have much to fear, but if we walk by faith we see the advantage on our side, we know we cannot be outnumbered.

The unseen world.

The reality of the unseen world is the outstanding revelation in this passage. That is the permanent world. The hosts of God are there though unseen, though the world does not dream of their existence.

For the past few years spiritualism has had great vogue,—men trying to gain communication with the unseen world in their own ways. Here we have a genuine glimpse of that world, when the veil is pulled aside for a moment, or rather, the veil taken off the servant's eyes, as often happens just before a saint dies.

Let us have confidence in divine protection, knowing that if our eyes were given supernatural vision they too would be greeted by a sight of the hosts of God. Faith in the unseen would banish fear and transform our lives in all their bearings.

Lord, increase our faith!

April 27. Amos and Hosea Pleading for Righteousness.

Lesson portion, Amos 6. 1-6; Hosea 6. 1-6.

The lesson portion gives selections from two of the prophets who appeared in the northern kingdom. Both were "pleading for righteousness," but with different notes: Amos as a prophet of judgment laying bare the disease, Hosea as a prophet of hope beyond judgment (because of God's unchanging love for Israel), offering a remedy.

Amos 6. 1-6.

Amos hailed from Tekoa, in the kingdom of Judah, but this book of his records a prophetic ministry in the northern kingdom. Perhaps this explains why in our lesson we observe that it relates to both kingdoms,—to Zion and Samaria (1), "these kingdoms," (2), Joseph (6) and Jacob (8). All the prophets seem to have retained the vision of the undivided people of God.

Israel at this time was enjoying a period of material prosperity unequalled since Solomon's day. But prosperity brought the usual evils. Underneath the surface corruption was at work,—the pride and fast living and self-gratification of the rich, their oppression of the poor, their thoughtlessness of God. Today's lesson is part of a denunciation of the ruling classes, beginning with "Woe!" and ending with the abhorrence of God and threatened captivity.

Enshrined in these verses is a marvelously drawn picture of the character and habits of the men of wealth and position, the notable men in Judah and Israel, to whom the people looked for justice, guidance and example. Observe:

Their careless ease;

Their sense of security, in spite of the object lesson they had in the downfall of other great cities;

Their procrastinating attitude toward judgment and retribution;

Their welcome of violence, giving it a seat among themselves.

Next Amos takes us into their houses. Observe the tokens of unlimited extravagance in the furnishings,—ivory divans, and canopied couches on which they lounged. And their tables,—only the choicest meats, and wine by the bowlful. For their entertainment, vocal and instrumental music. Not overlooking the way they made themselves up with special toilet preparations.

"BUT," says the prophet, and he condenses swift condemnation into a phrase, "they are not grieved for the affliction of Joseph." That is another side of the picture. In their selfish, luxurious life they give no thought, they are not moved by the needs of the poor or by the impending affliction of the nation.

Up to this point there is no mention of God, and the denunciation might have been uttered by any social reformer. But now the prophet speaks, nay, Jehovah himself speaks the doom of Israel. These profligate leaders shall lead in the coming captivity, their lounging shall be done away.

Within thirty years Assyria wiped them off the map.

Hosea 6. 1-6.

Hosea lived a little later than Amos, but social and religious conditions remained about the same.

Read the three opening chapters in the Revised Version to get the point of view. Hosea was directed by God to take a wife, who (already or later?) turned harlot. In this home tragedy God taught Hosea the enormity of Israel's sin (spiritual adultery), his own sorrow, but persistent love. By terrible experience Hosea was prepared for his message, beginning at chapter 4, which rings with sin, judgment, love, hope.

In 6. 1-3 Hosea utters a remarkable plea to Israel, urging them to return, to know, to follow on to know Jehovah their only hope. Some regard the passage as Messianic, implying the crucifixion of Jesus (1), his resurrection (2), his ascension and Pentecostal blessing and later coming again (3). The whole prophecy is difficult: no two commentators agree with each other.

At verse 4 Jehovah is the speaker. Israel's repentance is as transitory as the morning cloud, therefore Jehovah must deal with them in judgment. What he desired was heart religion, not compliance with ritual.

Present-day applications.

Amos did not speak to his day alone. There is the awe-inspiring suggestion of the sins of the material prosperity this country enjoys. We read of Zion and Samaria, and we think of New York and Chicago and San Francisco. Are we not mad on amusements and personal gratification of every sort,—not the very rich alone, but all who have the price?

The warning still holds that wealth without God tends to self-indulgence and idleness and vice, which are the sure prelude of downfall and ruin. This is true of individuals, churches, nations. Woe to those who are careless and indifferent in a day of unrighteousness! It is for the church and for individual Amoses and Hoseas to lift up their voices in warning of the inevitable sequel of such sins and social evils. The social aspect of it is serious, the spiritual aspect is calamitous. God must be recognized and obeyed by the individual and by the nation.

Read Dr. Kirk's address on Amos on an earlier page.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

APRIL, 1924.

TUESDAY, 1st. *Wherefore look ye so sadly today? Genesis 40. 7.*

Jeremy Taylor says that he must be in love with peevishness who chooses to sit down upon "his little handful of thorns" when there are so many causes for joy in this wide world.

WEDNESDAY, 2nd. *Wherefore, sirs, be of good cheer: for I believe God. Acts 27. 25.*

If as you pass along life's way
A Christlike word you speak today,
If to discouraged souls you reach
The hand that pain and need beseech,
The day will be a worthwhile one,
And red skies crown thy west'ring sun!
—J. O. Staples.

THURSDAY, 3rd. *The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth forever. Psalm 111. 10.*

If we would go to God's Word for wisdom, our confidence therein would grow rapidly.—John Timothy Stone.

FRIDAY, 4th. *His Lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will*

set thee over many things; enter thou into the joy of thy Lord. Matthew 25. 21.

So the man who has formed the daily practice of immortality has that within his life which makes small annoyances seem to be the petty things they really are. He has taken the long look toward that far horizon against which no trifle can loom up large. He has put himself under the steadying spell of eternity.—Edward I. Bosworth.

SATURDAY, 5th. *The just shall live by his faith. Habakkuk 2. 4.*

Faith is the grand principle of the divine life from first to last. By faith we are justified, and by faith we live; by faith we stand, and by faith we walk. From the starting-post to the goal of the Christian course it is all by faith.—C. H. McIntosh.

SUNDAY, 6th. *Be ye stedfast, unmoveable. 1 Corinthians 15. 58.*

The two words are slightly different colored expressions of the same counsel. The first word, "stedfast," means not to play with a thing, not to flirt with it, but to settle down to it like men entering into serious and deliberate business. And the second word, "unmovable," means not to be a vagrant, moving about from place to place, but to be tenacious, consistent, holding on to a thing with a bull-dog's grip. And so if we put these contents together we have this composite counsel: settle down to the holy business of Christian life and Christian service, and stick to it with ceaseless and unfailing tenacity!—J. H. Jowett.

MONDAY, 7th. *Truly our fellowship is with the Father, and with his Son Jesus Christ. 1 John 1. 3.*

Communion can only exist where the soul is consciously happy in the love of Christ.

TUESDAY, 8th. *All . . . . all . . . . all. Matthew 28. 18-20.*

ALL POWER is given unto me; go TEACH ALL nations. Teach them what? To OBSERVE ALL things. There are a great many people now that are willing to observe what they like about Christ, but the things that they don't like they turn away from. What right has a messenger who has been sent of God to change the message?—D. L. Moody.

WEDNESDAY, 9th. *And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. Exodus 17. 11.*

When the hands hang down, paralysis and panic seize the hosts of God, but prevailing prayer makes men invincible. They who prevail in the mount cannot be beaten in the valley.—Rev. Samuel Chadwick.

THURSDAY, 10th. *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter 5. 8.*

There is a ministry of evil in the universe. The Bible does not conceal that fact; the Bible reveals it, and magnifies it, and puts us on our guard against it, but mercifully our eyes are holden that we should not see the evil power that would devour our very soul.—Joseph Parker.

FRIDAY, 11th. *A certain woman . . . . when she had heard of Jesus, came in the press behind, and touched his garment. Mark 5. 25, 27.*

Here unexpectedly, in this tug on his garment, was somebody who really wanted him. Is there anything more satisfactory than to feel one's self wanted, and desperately wanted? He could not resist finding out who this unkown confidant was: "Who touched me?"—Henry Sloane Coffin.

SATURDAY, 12th. *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Habakkuk 2. 3.*

My restless heart impatience feels,
I long to see and know;
The Lord so strangely with me deals,
I know not how to go:
But as in doubt I hesitate,
I hear a quiet voice say, "Wait!"
—Fred Scott Shepard.

PALM SUNDAY, 13th. *Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee! He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zechariah 9. 9.*

It was a very humble triumph: no splendid saddle, but peasant's garments flung across the backs of both the lowly steeds; not the prepared path of royalty, but freshly picked branches and leaves; not a splendid train of nobles, but a noisy crowd of penniless pilgrims; for swords, palm branches; for processional odes, psalms.

Yet is not this the manner in which Jesus enters our hearts? Is it not thus that he is riding through the world? Every condition of human pride and pomp is reversed where Jesus reigns. Take care lest you miss him!—F. B. Meyer.

MONDAY, 14th. *Of him, and through him, and to him, are all things: to whom be glory for ever! Amen. Romans 11. 36.*

We find the source of everything in God, the course of everything is according to his will, and he is the goal of all. The realization of this sublime truth gives comfort and stability and satisfaction, but above all it glorifies God and his Christ.—A. E. Knoch.

TUESDAY, 15th. *This book of the law shall not depart out of thy mouth, but thou*

shalt meditate therein day and night. Joshua 1. 8.

Why meditate? Because memory may give us the letter, but meditation gives us the spirit. Swift reading gives us nothing: prolonged meditation gives us its mood. Nowadays there is too much reading and too little thinking.—J. H. Jowett.

WEDNESDAY, 16th. *Nevertheless not as I will, but as thou wilt! Matthew 26. 39.*

Let us learn to put our prayers into the court of heaven, and having delivered them word by word,—it may be with strong crying and tears, as if our life depended upon an instant reply,—let us learn to say with Jesus, "Nevertheless, not as I will, but as thou wilt!"—Joseph Parker.

THURSDAY, 17th. *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me! Matthew 19. 21.*

I heard the call, "Come, follow!"
That was all.
My gold grew dim,
My soul went after him,
I rose and followed:
That was all.
Who would not follow
If they heard his call?

GOOD FRIDAY, 18th. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world! Galatians 6. 14.*

All goodness is centered in the cross of the Lord Jesus Christ. That cross is the sublimest revelation of infinite wisdom, the most magnificent embodiment of infinite love.

Have you been led into its mystery? Have you touched the flowing blood? Have you flung the arms of your love around the holy Sufferer? If you answer Yes, you are the true children of wisdom, the heirs of unwaning light!—Joseph Parker.

SATURDAY, 19th. *If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Romans 5. 10, 11.*

Our constant habit is to receive from Christ. Through him we have received reconciliation, and the power or right to enter into communion with God. The barrier between the estuary of our need and the eternal ocean of God's fulness has been dredged away, so that through Jesus we have received the atonement, the reconciliation.—F. B. Meyer.

EASTER SUNDAY, 20th. *Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John 19. 27.*

Some time in the early dawning
Of the world's first Easter Day
I think that the steps of Jesus
Took the old familiar way
To the home of John, where Mary,
The mother his heart held dear,
Would wait. There he came low calling:
"My mother, your Son is here!"

Did they sit in joyful silence?
Did her soul breathe out a prayer?
Did he clasp her toil-worn fingers?
Did he stroke her whitened hair?

Oh, beautiful sacred story!
I am glad that it is not told,
But deep in the heart of mothers
Lies hid like a vein of gold;
And that she, whose soul stood with him
Since the night when he was born,
Knew that death and hell were vanquished
When he came to her that morn!

—Ella Hays McRae.

MONDAY, 21st. *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also who love his appearing. 2 Timothy 4. 8.*

Do you love his appearing? Do you long for his coming? Then a crown awaits you!

TUESDAY, 22nd. *He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much. Luke 16. 10.*

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—Paley.

WEDNESDAY, 23rd. *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. Mark 2. 17.*

Human nature at its worst never excited the contempt of our Lord, nor his cynicism. The New Testament regards the saddest ruins of humanity with reverence and sympathy.—W. L. Watkinson.

THURSDAY, 24th. *The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. 1 Peter 1. 24, 25.*

When a man reads and learns the Bible he lays up enduring treasure.—John Timothy Stone.

FRIDAY, 25th. *Then saith . . . . Judas, ... Why was not this ointment sold for three hundred pence and given to the poor? John 12. 4, 5.*

It takes less brains to criticise than to do anything else. That may explain possibly

why criticism is so common. It takes more brains to criticise wisely, helpfully, than to do anything else. That may explain why that kind of criticism is so rare.—S. D. Gordon.

SATURDAY, 26th. *The fruit of the Spirit is joy. Galatians 5. 22.*

My whole life was lifted into the sunshine, of which all I had previously experienced was but as pale and passing April gleams compared with the fulness of summer glory.—Frances Ridley Havergal.

SUNDAY, 27th. *Through sanctification of the Spirit. 1 Peter 1. 2.*

First, the Holy Spirit shows the soul its need of sanctification, its inherent and hopeless sinfulness, and its utter inability to bring a clean thing out of an unclean, or live a holy life, with an unholy heart. Next, he shows us God's provision for our sanctification in the free gift of Christ, the efficacy of his atonement for the death of our old self, the power of his blood and the willingness of the Holy Spirit to undertake this work, to cleanse our heart, and to dwell within it. Then he leads us to the next step,—a glad and full surrender and committal of our soul to him for this blessed work.—A. B. Simpson.

MONDAY, 28th. *A soft answer turneth away wrath, but grievous words stir up anger. Proverbs 15. 1.*

"But a trying word arouses anger" is the way one scholar translates the Hebrew. Many words that are not wrathful, malicious, offensive, are nevertheless trying.—W. L. Watkinson.

TUESDAY, 29th. *We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3. 2, 3.*

Let a man once conceive that by his side forever moves the present and the coming Christ, and he loses all relish for stain, uncleanness and spot.—Robert E. Speer.

WEDNESDAY, 30th. *Thy kingdom come, thy will be done in earth, as it is in heaven. Matthew 6. 10.*

Prayer is not the surrender of individuality. On the contrary, it would seem that true prayer develops at one and the same time a sense of God, of self, and of other men. Coming into the presence of God necessitates a clearer consciousness of men, for men are God's great concern. It gives a new significance to all life.—Edward I. Bosworth.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Loved and Served.

John 11. 3-5; Mark 10. 42-45. April 6.

Naturalists tell us that the palmyra tree comes nearest to being a 100 per cent tree than any other in the forests. It will flourish where scarcely anything else will grow. The fresh root and fruit can be eaten as food. The stem when bruised yields a sweet juice which is made into sugar. The leaf is used for roofing houses and for writing purposes. The old root is made with the aid of a skin into a drum to assemble the natives. Over 800 uses are mentioned by natives.

A child of God, thoroughly consecrated to his Son, can have a service as varied as the palmyra tree, every part and capacity usable for his glory and honor.

* * * * *

Were it not for the Gulf Stream our climate would resemble that of Newfoundland, and our ports be blocked by ice during many months of the year. The whole world would feel it.

What is the world gaining or losing by the Gulf Stream of Christ's love as related to your life? The Indian mystic, Sundar Singh, says that his vision of Christ caused "great waves of love to roll through him." Is Christ's love in any degree affecting us in like manner? If it is, the world will know it.

* * * * *

We read that a fanatic who tried to assassinate King Humbert of Italy with a dagger fixed on the end of a banner pole, was not only pardoned by the king, but his destitute mother was provided for from the royal purse.

At another time an anarchist drove a stiletto into the carriage cushion in an attempt to stab the king. Humbert drove the man off with his sword, and calmly asked him:

"My wretched man, what can I do to help you?"

In a human way this illustrates the forgiving love of our dear Lord. How many steps behind such love are we?

* * * * *

When the heron flies it stretches out its legs straight behind it, giving it an awkward appearance.

Our lesson: Better fly awkwardly at Christ's command than not at all.

My Decisions, and What They Have Meant to Me.

Luke 15. 18; 10. 42. April 13.

Permit me to repeat these propositions:

Not to decide is to decide not;

The road to By-and-by leads to the house Never;

It is a solemn thing to say "Tomorrow" when God and circumstances say "Today," because man's tomorrow and God's today never meet.

And yet we are wont to say:

Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

* * * * *

When Henry Clay Trumbull was a youth he decided never to walk between the rails on a railway track. One time in later life he took a short cut where there were many tracks. Suddenly he saw two trains rushing upon him from opposite directions. There wasn't a moment to lose. Instantly his early decision came to him, and he stood still. The trains whizzed by on either side, and his life was saved.

Decisions are not always made for the safe, guarded present in our youth, but for the unsafe, unguarded perilous times in the future. Dr. Trumbull's early decision saved his life later on.

* * * * *

Some things to remember in making our decisions:

The pleasure in struggle;
The worth of character;
The value of time;
The power of example;
The obligation to our decisions;
The wisdom of economy;
The value of patience;
The joy of originating;
The success of perseverance.

* * * * *

On the keystone of a ruined Saxon castle —and no one knows who the lord of that castle was,—may be seen an upstretched hand and this inscription, "Will, God and I can": which one has interpreted, "I am resolved to maintain mine own, and God helping me, I will."

There is no more important decision in reach of humanity than turning our faces Godward and resigning all to his sufficiency.

* * * * *

The great piano makers, the Brinsmead brothers, are said to have invented what is called a check repeater action that will preserve the sound of a note for 60 seconds.

Our decisions are forever preserved, with bliss in the upper world or misery in the lower world. When we make these decisions is the time to decide whether they shall mean something or nothing to us.

Easter, A Time of Joy.

1 Corinthians 15. 1-8, 51-55. April 20.

A young woman was so vehement and heart-broken over the sudden death of her idolized mother that her relatives tried to persuade her not to attend the funeral service. To the surprise of all she appeared at the service perfectly calm, her face shining, a light in her eyes that tears could not dim.

Later she told her friends that as she stood near the body of her mother she seemed to see her not cold and lifeless, but living, glorious, radiant, and near her a form like the Son of God. "I could grieve no more when I looked upon my mother's joy, and I felt certain I should see her again."

Easter reminds us that as Jesus met, knew and loved his own after he had crossed and recrossed the boundary line between life and death, so also shall we.

* * * * *

Just as we greet each other on Christmas morning with "Merry Christmas!" the Russians greet each other on Easter morning with "He is risen!" and always the reply is, "He is risen indeed!"

Easter brings joy because it commemorates an event which proved beyond any argument of words that death does not end all, and that if Christ lived through death, so also will those who believe in his name.

When life begins, then death begins;
When life is ended, death is done;
When death its final victory wins,
Life's victory is just begun.

* * * * *

"I love to plant seeds," said a young woman, deformed and crippled from birth, "for the homely little insignificant seed comes up a beautiful green plant, and blossoms with a lovely flower, and then I remember that if I do the best I can where I am, I may some time grow out of this homely body into beauty."

We are reminded at Easter that as the seed dies in the ground and is manifested later in the beautiful lily, so we through death shall receive the same beautiful manifestation in resurrection life, and become a joy forever in the garden of the Lord.

* * * * *

"I am not tired of my work," wrote the consecrated Judson of Burma, "ah, no! I am not tired of my work, neither am I tired of the world: yet when the time calls me home I shall go with the joy of a boy

bounding away from school." For the change is to a better life, to eternal progress.

What Opportunities Do Missions Offer for Life Service?

Acts 13. 1-3; 16. 9, 10; Mark 6. 7-13. April 27.

When the massive bell named Great Paul was being installed in a cathedral dome in London, amid the crowd that were watching its ascent one saw and read aloud the inscription upon the mammoth mouth of the bell, the apostle Paul's conviction in reference to his call, in these words, "Vae mihi si non evangelizavero!" "Woe is unto me if I preach not the gospel!"

All may not have such firm convictions as Paul, but all should be Spirit-filled and ready to deny themselves, counting not their lives dear unto themselves when they go forth to smite sin and oppression in their own or in other lands.

* * * * *

From an educator among the colored people comes this testimony:

As a result of industrial training young men and women who find in school shops the way to useful occupations as carpenters, painters, blacksmiths, printers, dressmakers, milliners, etc., carry forth from the schools industrial impulses to meet the needs of their own communities which speak better homes, more thrift, more economy.

It has been estimated that at least 50 types of special workers are needed on missionary fields today.

* * * * *

"I go back to Africa," said Livingstone, "to try to make an open path for commerce and Christianity," believing, as he said, that the end of the geographical feat was only the beginning of the missionary enterprise.

By these geographical feats Africa had in 1920 some 40,000 miles of navigation on her lakes and rivers, and 25,000 miles of railway, carrying fabulous wealth for the world's commerce by steamship, boat, train, automobile and motor truck,—but only one missionary for every 133,000 souls.

* * * * *

China has awakened out of her slumber of centuries to take her place as a republic in the family of nations. She seeks a sure foundation on which to build her new culture and her new spiritual aspirations. She has turned to the Bible as the great foundation of truth.

To aid in the distribution of that Word which shall not return unto God void is an opportunity open to the poorest and humblest of God's children. God values our gifts as well as our service.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

APRIL, 1924.

Tuesday, 1st. Jeremiah 28.

This chapter vividly brings before us the difference between a true and a false prophet. Jeremiah appears wearing the symbol of impending servitude. Hananiah dares to contradict the testimony, to declare that within two years treasure will be restored, disaster averted and peace ensue. In a second adventure against Jeremiah he dares to break the yoke of wood which the prophet wears, and to utter as from the Lord a prediction of impending peace. Jeremiah bears the contradiction with meekness, very fervently he says Amen to Hananiah's declaration, wishing that things might be as he declares, but warning him that events must demonstrate the truth of his word. He is not the first man who has spoken about victory when defeat was inevitable. The word of the Lord does not come along lines which we prefer, but according to truth and righteousness. When Hananiah dares to break the yoke which Jeremiah wears the man of God does not denounce him, but goes away in silence, and later appears with a terrible word from the Lord to Hananiah, a word that sounds his death-knell. Within two months the foolish prophet is dead.

Peake says: "There is no reason to doubt Hananiah's sincerity. He probably believed in his own inspiration, and was fanatically convinced that his forecast would be verified. But he and his class lived on traditional religion with its blending of old and new. They went on repeating formulæ once valid, now obsolete. They lacked the ethical note of the higher prophecy, while they laid emphasis on a full and correct ritual. Hence they ignored the moral defects of the people, while they ardently desired that ceremonial defects should be repaired by the restoration of the Temple vessels."

O God, teach us to live consistent lives! If we profess and call ourselves Christians, may our lips and lives demonstrate the truth of our profession! Make us good and kind and true! Amen.

Wednesday, 2nd. Jeremiah 29.

Deissmann says: "This message is a real letter, perhaps indeed the only genuine one we have from Old Testament times; a real letter, which only became literature by its subsequent admission into the book of the prophet. As it now stands in the book, it is to be put in exactly the same class as all other real letters which were subsequently published. . . . . It is not, of course, a letter such as anyone might dash off in an idle moment; nay, lightnings quiver between the lines, Jehovah speaks in wrath or in blessing. Still, although a Jeremiah wrote it, although it be a documentary fragment of the history of the people and the religion of Israel, it is still a letter, neither less nor more."

The letter is charged with heavenly wisdom. The exiles should realize that they were in Babylon by divine appointment, and would have to wait the divine pleasure. Their duty lay in a consideration of the welfare of those among whom they dwelt, and in the making of homes for themselves. If they were to live detached lives they would be without influence, and in fact would soon cease to be a people with a mission. If they have heard words from foolish prophets they will be wise not to believe them, for judgment is pending on Zedekiah and his court, and the false prophets themselves will perish in the same disaster. The folly of which the prophet speaks is a "state of mind or an action, marked by utter disregard of moral and spiritual feeling."

Shemaiah was a foolish prophet in Babylon, and resented the warnings of Jeremiah. He protested to Zephaniah, who stood in rank next to the high priest, and insinuated that Jeremiah was playing a part. Zephaniah read the letter to Jeremiah, with whom he was in evident sympathy, and a fearless message from the Lord was sent in reply.

Our Lord and our God, we thank thee for the written word! Help us to cherish it, and to hide its precepts within our souls! Restrain us from foolishness of thought or purpose! Amen.

Thursday, 3rd. Jeremiah 30.

This and the following chapter afford a welcome relief from the gloom which has hitherto rested on the messages of Jeremiah. We now are in the radiance of hope. Messages of doom are not all the words that the Lord will speak. There is always a gospel, and no message is complete without it.

The message is for men in a panic of fear, and it tells of restoration. Men are crying out because of "that day," meaning the day of Jehovah. Peake says, "This was originally, as we infer from Amos 5. 18, an element in the popular theology of Israel, expressing the expectation of a great intervention on the part of Jehovah, when he would crush all her foes and place her in a position of unchallenged supremacy. Amos warned the people that it would be a day of disaster and judgment, not of triumph, and his transformation of the idea was accepted by his true successors, many of whom give lurid descriptions of it, the most elaborate being that of Zephaniah. The Dies Iræ is its counterpart in medieval Christianity. In the later Hebrew prophecy, however, the idea of the Day as issuing in Israel's salvation came back. But salvation is reached through tribulation."

There are three outstanding features in the new time,—freedom, joy and health. No longer shall the children of Israel wear a foreign yoke. They shall serve Jehovah and an ideal king. No longer shall there be lamentation, but the joy of a recovered inheritance. The pallor of a long travail shall be over, and the radiance of health shall glorify those who have been redeemed.

O God, help us to rejoice in the liberty wherewith Christ makes us free! Give us the gladness of reconciliation! Heal us of our infirmities, and make us strong of heart to do thy will! Amen.

Friday, 4th. Jeremiah 31. 1-22.

The day of the Lord shall witness the healing of the breach between the tribes of Israel. When speaking of the exodus in verse 2 the prophet is probably thinking of the exile. On verse 3 Peake says, "The unchanging God, in spite of all Israel's unfaithfulness, and the severity with which he has treated her, still cherishes his ancient love. . . . . We should interpret this passage in the light of Hosea 11. 4. 'I drew them with cords of a man, with bands of love.' . . . . His arms of love, which once clasped Ephraim, upheld and guided his first tottering steps, now reach out to draw him back from the far country to his Father's house."

Wondrous is the vision of the fair new time. Joy like that of a bridal shall possess the people, the slopes of the hills shall be crowned with vineyards. The Lord's determination to save the people shall express itself in actual facts. No one shall be left out, not even the blind man or the lame. Amazed at the love of God, tears of contrition shall fall. In desert places they shall know no thirst. They shall know that salvation is not due to their own resources, but to divine grace. The prophet hears the wailing of Rachel for her banished children, but he speaks to her words to banish her crying, for Ephraim is becoming converted through admission of his wrong, and turning in contrition to the Lord his redeemer.

On verse 20 Streane says: "God is represented as the speaker. He asks himself whether Ephraim is still beloved by him. The answer is contained in the words that follow. As often as he makes mention of him his affection towards him is stirred. The picture is, of course, adapted to human modes of thought and feeling, and represents God as acting in the same way in which a man would, when thinking upon the ingratitude and rebellion of a son, whom he nevertheless cannot but continue to love."

The way home is the way along which the exile went into captivity. He must turn inwards on himself. He must look for the signposts if he would find his way home. He will not find the way by erratic and spasmodic running to and fro, but must use his intellect, and recollect how and where he backslid, and correct the fault.

Our Father, we acknowledge our wandering away from thy path! We pray for wisdom to discern wherein we have erred. Correct our faults, we beseech thee! Help us to trust thy lovingkindness! Amen.

Saturday, 5th. Jeremiah 31. 23-40.

Having revealed his pardoning, restoring grace to Ephraim, Jehovah now speaks to Judah, and promises him the freedom and happiness of one who has come into a rich heritage. Apparently Jerusalem is a desolation, but one day righteousness shall set up its throne in Jerusalem, and Mount Zion shall be the place of holiness. Then men shall come and go in attendance upon their business affairs without molestation. The weary soul finds refreshment, the pining soul finds rejuvenation.

The vision was an ecstasy, and the prophet was awakened by the thrill of it (26).

On verses 29, 30 Streane says: "The people complain that they are being punished for the sins of an earlier generation (perhaps under Manasseh), and murmur against God's justice. In the future individual responsibility will be recognized. The earlier view that responsibility for the crime of an individual was as a matter of course shared by all his belongings, animate and inanimate alike, gradually yielded as the more enlightened conscience revolted against it. But Israel in its protest ignores its own sin. As a matter of fact, Jeremiah's generation was as much involved in guilt, and that of no trifling kind, as their predecessors."

Verses 31-34 are among the most important in the Old Testament. In the year 586 B. C., when Jerusalem was destroyed, men thought that the old covenant between Jehovah and his people ended. Jeremiah says that the Lord is about to establish the religion of the nation on a new foundation. The covenant at Sinai was broken by them, not by him. He regarded his pledged word as inviolable. The new covenant will not be written on stone, but on the hearts of man, and the new bond will be a love which will bind each forever. "The common knowledge of God, resulting from this inward change, will make the teaching of one by another to be unnecessary (i.e., the prophetic consciousness of a Jeremiah, with its direct relation to God, will become general); the barrier of (past) sin will be removed by an act of divine forgiveness, to make this new covenant possible. The primary truths of this great passage are to be grasped only in the light of the personal history and the inner experiences of the writer. They are in general (a) the moral inwardness of true religion, (b) its dependence on supernatural agencies, (c) its realization of a direct personal fellowship with God."

O Lord, apart from thee we have no help toward being what we ought to be! On thy grace we are constantly dependent. Help us to know thy constant nearness, to walk with thee and in thee! Amen.

Sunday, 6th. Jeremiah 32.

There is something very appealing about this chapter. Jeremiah has pleaded and warned in vain. He has told the king and his courtiers of impending doom, and now that the Babylonians have come and gone for a brief period the politicians determine to punish Jeremiah. They accuse him of being a man without a country, of going over to the enemy, and they have him arrested and cast into the guard-court. Zedekiah the king was wiser than the princes, and therefore befriended Jeremiah.

And now the prophet does one of those splendid things which are designed to inspire a distracted people with hope. He has declared the moral reasons for disaster. He has appealed to men to turn to Jehovah. Now he shows his faith in the future by redeeming certain family property in Anathoth from his cousin Hanameel, who was in need of money and might have been compelled to alienate the land from the family. The actual money paid was not large,—only (say) ten dollars,—but its purchasing power would be considerable. The deeds were executed and deposited with Baruch, who was Jeremiah's secretary. The whole act was designed to demonstrate to the people the prophet's confidence in the Lord. Disaster was inevitable, but God's purposes were kind, and one day the people of his choice should dwell again in the land.

From making practical proof of his faith the prophet turns to prayer. His entreaty is built upon the divine character: God must be true to himself. The prayer is answered. Restoration shall come, prosperous days shall recur, and in those days the people shall be united in their religion, simple and loyal in their worship and devotion to Jehovah.

O Lord, we rejoice in hope! However dark the night, we believe in the day that shall dawn. Teach us to pray in the dark! Make us acquainted with thy character, and to believe that thou art always true to thyself. Amen.

Monday, 7th. Jeremiah 33.

The mark of the true prophet is not the shallow optimism of the time-server, but the testimony of the man who stands in awe of the righteousness of God and yet testifies to his mercy. He does not endorse human policies, but promises blessing to those who are loyal to Jehovah. He is very sure of God.

These elements are seen in this as in the former chapter. This prophet of the Lord has witnessed chaos and ruin. He has been cast into prison. Nevertheless he has given practical proof of his belief in the future of Israel in that land, he has sought comfort in prayer, and now he brings consolation to that small group which believes with him in God's purpose and power to bring about a restoration. So Jehovah reveals to his servant a vision of restoration and peace, of purification and blesssing.

Orelli says on verse 9: "As God now in his own people presents to the nations an example of his strict retributive judgment, so then the unparalleled deliverance which his people will experience will move the nations to do him homage. Jerusalem will be to him a name or memorial of delight, i.e., a speaking proof that he is able to save, a living song of praise in his honor, an ornament in which he will shine before all the world. The news of this salvation of his people will stir up the heathen from their self-confidence and their worldly bliss. They will learn with trembling the uniqueness of God from the way in which he bestows blessing, and will long after it themselves."

Verse 14 introduces the Messianic hope, with its kingship and its priesthood. Apparently the kingly office and the priesthood were collapsing, but really God is taking this means to make it a purer and fuller kingship and priesthood. All Israel will attain to high rank and office. If the institutions with which the prophet was familiar are to persist in the new time it will be in a highly spiritualized fashion.

Our Father, we thank thee for him whom thou hast made Lord over all! May we recognize him as our king! Help us to honor him, to obey him, to fulfil his purposes. In his name. Amen.

Tuesday, 8th. Jeremiah 34.

The book of Jeremiah is a composite. It contains the prophecies which he uttered, and it also gives his biography. It tells us that at the time when Nebuchadrezzar and his hosts were besieging Jerusalem and the adjacent cities the prophet was ordered to warn king Zedekiah that the city would be taken and burned, that he would be taken to Babylon as a captive, but that his life would be spared, and that he would die naturally and be buried with royal honors. If Zedekiah would hearken to the word of the Lord clemency would be shown to him, otherwise ruin would be beyond repair.

Verses 8-22 reveal an aspect of human nature with which pastors are familiar. In times of strain and peril men are likely to cry out for God, to confess their sins and to set about reformation. Relieve the pressure, and they will revert to their old ways and do the basest and most selfish acts. So when the Babylonians were thundering at the gates of Jerusalem men began to heed Jeremiah and to express penitence. They had neglected the law, hence the forfeiture of divine aid. Orelli says, "The king himself seems to have taken a conspicuous share in the decision to be made, and to have guarded it by his authority. In a general assembly in the Temple, perhaps a day of humiliation on which God's help was sought, a formal and solemn covenant was made, in which all bound themselves to set free all Hebrew slaves, who had lost their freedom mostly by poverty and debt. This was done on the part of the princes and priests as well as of the people. But scarcely had the danger at which they trembled been lessened by the temporary withdrawal of the besieging army than excuses and pretexts enough were found to bring those who had been set free again under the yoke. So little shame was felt at breaking faith solemnly pledged to God! Jeremiah's discourse announces the approaching punishment for this base violation of faith and covenant. Only too quickly will the enemies, from whom they thought themselves free, return and as God's avengers complete their destroying work."

O God, teach us to regulate our lives with soberness, standing in awe of thy righteous judgments! May we fear the penalties of sin! As we confess our sins do thou forgive, and save! In Christ's name. Amen.

Wednesday, 9th. Jeremiah 35.

This chapter carries us back to the reign of Jehoiakim. Apparently the king had changed his policy toward Jeremiah, and decided not to proceed further against him.

Peake says: "This narrative gives us our fullest information about the Rechabites. They were a branch of the Kenites, and from the account given of Jonadab their ancestor we can see that he was a zealous sympathizer with Jehu, who destroyed the house of Ahab with atrocious bloodshed. His sympathy was enlisted, since he was a fanatic for what he took to be the pure worship of Jehovah. He strictly forbade his descendants to abandon the nomad life.

They were not to build houses but to dwell in tents, they were to sow no seed and to plant no vineyard, and they were not even to drink wine. It is quite a mistake to suppose that the main stress was laid on total abstinence from intoxicating drinks, or that their movement was a protest against luxury. It was a protest against adopting the agricultural life, since this was in their judgment incompatible with perfect loyalty to Jehovah."

Jeremiah had the dramatic instinct. Taking a group of Rechabites with him to a feast of nobles at which their loyalty to a principle inculcated by their forbears was tested against their feeling of courtesy towards those whose guests they were, he used the scene to drive home the contrast between fidelity to a family tradition and open infidelity to a great and living Lord. The commandments of the Lord dealt not with eating and drinking, but justice, mercy, purity, loyalty, and these had been flagrantly broken.

Dear Lord, we pray for grace to be faithful! Thy commandments are exceeding broad: may we love thee as expressing the will of our Father! In all things may we honor thee! Amen.

Thursday, 10th. Jeremiah 36.

Robson says: "Up to this time Jeremiah does not seem to have come into direct conflict with the king. As a mad prophet, and an object of constant mockery to the people, he had seemed hardly worth notice. Now it was different. The fulfilment of his predictions, the authority with which he had given God's message to the nations, the justification of it by the result, made the men of Jerusalem regard him with awe as much as they had previously regarded him with derision. The king could no longer ignore him. He sought to lay hold on him, either to punish him, or to constrain him to utter more favorable predictions. At all events we find that Jeremiah was now shut up, and had no longer liberty to speak in public."

It was a providence which led to such a situation, for out of it came the impulse to write in a book-roll, in order that they might be read in public, all the previous discourses of warning and doom which Jeremiah had uttered. The written word takes the place of oral instruction. Baruch, who was Jeremiah's secretary, took the roll and read it to the people. After a time Baruch was called upon to read it in the presence of prince and nobles. They were startled and impressed with the words, and felt that the king ought to know the solemn words of warning.

Orelli says: "First they advised Baruch to take refuge with his master in a safe hiding place, knowing as they did the tyrant so well. In fact Jehoiakim, who desired at once to see the roll, on hearing the writing showed no sign of a troubled conscience, but cast the roll piece by piece, as it was read to him, into the fire in order to demonstrate his scorn, still more, his indignation at the prophet's treasonable language. He would also have seized the prophet's person."

But kings cannot render the word of God of no avail. Not once or twice have the Scriptures been burned, yet they have persisted. The word of the Lord in a very literal sense endures forever.

O God, we thank thee for thy word! Teach us to hide it in our hearts! Give us the inward witness that we are thy children, and thou art with us! May our walk be close with God! In Christ's name. Amen.

Friday, 11th. Jeremiah 37.

This is another chapter in the biography of Jeremiah. It tells us that Zedekiah had been appointed king by the Egyptians, and that he sent two messengers to the prophet requesting him to pray to Jehovah on his behalf. For the time the Babylonians have been called away from the siege of Jerusalem on account of the advance of the Egyptian army. Jeremiah replies that the Babylonians have only gone for a time, and that having dealt with the Egyptians they will be back to resume the siege of Jerusalem, even though their forces have been so broken that only a remnant of wounded men may be available to renew the siege.

Shortly afterwards Jeremiah was going out of the city on a matter of business, presumably at Anathoth. The officer on duty arrested him on a charge of being a deserter. In spite of his protests he was cruelly beaten and thrown into jail.

After a considerable time the king sent for him secretly in order that he might ask light as to future events. The brave old man replied that the king would be taken into captivity, and then proceeded to protest his own innocence and pleaded not to be sent back to the dungeon. He also showed the king how vain it had been to listen to the prophets of a false peace. There is no security apart from righteousness, there is no stability apart from the approval of God. The appeal was heard, and royal orders were given to the bakers to supply the prophet with food. Jeremiah was innocent, and the king recognized this, yet he did not venture to set him free. But he so far braved the resentment of the princes as to bring him from the dungeon to the palace and confine him in the court of the guard.

It is unfortunate that the chapters of this book are not arranged chronologically so that we might see the sequence of events. The Bible student should read a life of Jeremiah so as to follow the incidents. A book like that of Sir George Adam Smith is most illuminating.

O God, if men despitefully use us and

persecute us, give us grace to pray for them, and to be true to thee! Make us happy through the consciousness that thou art with us! May we trust and not be afraid! In Christ's name. Amen.

Saturday, 12th. Jeremiah 38.

Jeremiah was not at the end of his suffering. Under the easier circumstances resulting from the king's intervention Jeremiah was able to receive visitors, and some of these sought his views on the political situation. He advised submission to Babylon. Four of the princes heard his remarks, and denounced him to the king as one who was undermining the morale of the people. The king gives them permission to seize the prophet, but not to put him to death. Zedekiah was a weak man, a mere tool in the hands of the politicians. His instincts led him to seek divine aid, but his will was weak to resist determined leaders.

Peake says: "The princes did not kill Jeremiah outright, perhaps they shrank with superstitious dread from such a deed; but they hit on a plan which they trusted might achieve their purpose as well. In the court of the guard there was a cistern belonging to one of the royal houses: it was usual for a house to have an underground cistern in which water was stored. In this cistern, as it happened, there was no water, but a deep miry sediment; and the prophet was lowered into this by cords; from which we may be sure no rags protected him, and his feet sank in the mire. It is clear from the sequel that the deed was done in the king's absence from the palace, and without his knowledge."

What cruelty has had to be borne by the Lord's witnesses! The martyr host is vast. What romances could be written about the brave but obscure men who have come to the rescue of the saints! In Elijah's day there was one who dared to succor those who were in hiding. Paul's nephew could uncover the devilish plot of the assassins who would murder an apostle. So here an Ethiopian eunuch frustrates the wickedness of the princes. Note the tenderness of this colored man, how he provides rags to protect the body of Jeremiah from being torn by the rope.

On his rescue Jeremiah makes a final effort to save the king. He beseeches him to surrender, because this way alone guaranteed safety to the king and a sparing of the city. The king feared the Chaldeans, but the prophet entreated him not to do so, but to save himself and his dear ones from death and sorrow. Fear of the nobles obsessed the king, and he therefore enjoined secrecy on Jeremiah and went his way.

Pity a man who allows fear of a possibility to lead him to go against his better judgment! It is never wise to act against light.

Our Lord and Master, who has taught us to do good to those who treat us unkindly, give us grace to imitate thee! Help those who are weak in faith and holy purpose! If temptation is too strong for them, come to their aid, we beseech thee! Amen.

Sunday, 13th. Jeremiah 39.

Here we see the penalty of weakness. Instead of acting on the advice of God's servant Zedekiah allowed his policies to be directed by his princes and nobles who were in alliance with Egypt. The details of the siege and its issue are given in chapter 52. After a long siege the city was captured. The unhappy Zedekiah and his nobles attempted flight, but were captured. The king saw his sons and the nobles executed, then he himself was blinded and sent to Babylon in fetters. The people of position were deported, the poor and dispossessed were given property and allowed to remain.

Nebuchadrezzar had heard of Jeremiah and the counsel which he had given for so many years, and sent for him. He gave him liberty, and placed him under the charge of Gedaliah. It seems, however, that in some way he had been swept into the net that had been spread for the captives, and was being taken to Babylon, when he managed to get a message to Nebuzaradan, the chief of the Babylonian bodyguard of Nebuchadrezzar, and was liberated.

The chapter closes with the story of Ebed-melech. God had not overlooked his kindness to a suffering prophet. In the evil day the Lord himself would have him in charge to protect him. No evil should befall one who trusted so simply in God.

Dear Lord, help us to be imitators of those humble, kind, God-fearing men and women who are true to thy servants and thy cause in all circumstances! We thank thee for their influence. Give us like loyalty to thee! Amen.

Monday, 14th. Jeremiah 40.

The misfortunes dogging the steps of Jeremiah still persisted. How it happened we know not, but in some way he falls under suspicion, and at Ramah he is discovered to be in fetters. Nebuzaradan, who makes the discovery, sets the prophet at liberty. He then acknowledges the presence of the divine Lord whose voice had foretold the coming and the victory of the Babylonians. He treats Jeremiah with honor, and gives him the choice either to go to Babylon under the protection of Nebuchadrezzar or to reside in his own land under the protection of Gedaliah. Orelli puts it, "The prophet hesitated. As he had hitherto remained faithfully at the center of his land and people, he asks himself whether that center is not now to be found in Babylon. But the mention of Gedaliah by the Babylonian commander re-

minds him that a civil community is about to arise again in his own land, and he is in no doubt that it is God's will that he should pursue his calling there. Thus he came to Mizpah."

Gedaliah was a great and good man, and won the confidence of the people. He was wise, just and firm in his administration. As time passed fugitives began to return, soldiers who had escaped came back to their own city. Out of these various elements a new community was being built up. Gedaliah was as brave as he was wise, and went to and fro without the slightest thought of personal safety. He encouraged and exhorted all to tranquillity and industry. Unfortunately there was a traitorous militarist who had fled to the court of the king of the Ammonites, and this vile creature Ishmael at the instigation of the Ammonites organized a plot for the assassination of one who otherwise might have rebuilt the kingdom and reëstablished it at peace.

O Lord, we rejoice in those whom thou dost raise up to be champions of the people, protectors of the oppressed! We pray that all such souls may know the presence and companionship of the Son of man. Amen.

Tuesday, 15th. Jeremiah 41.

The chapter tells of Ishmael's plot, and how Gedaliah was warned of it, and had he heeded the warning might have been saved. Gedaliah was one of those men who could not conceive of treachery. He did not fear it, he would not sanction it, but it came and destroyed him.

We must not be too optimistic of human nature. The heart is deceitful above all things, and desperately wicked: who can know it? The man who imagines that snakes do not use their fangs is deluded. Ishmael was out to slay. He was a depraved creature. He murdered Gedaliah and his companions, he met a company of eighty pilgrims marching to the Temple site in Jerusalem, and he and his troops fell on them and murdered them all excepting ten men who bought him off. His passions were as vile as his treachery, and he seized the king's daughters and led them as captives to go to the Ammonites.

Johanan came to the rescue of the women, and defeated Ishmael, who fled with eight men to Ammon. Baffled in his attempt to take Ishmael, Johanan turned with his supporters and those whom he had rescued and came near to Bethlehem, and there halted to take counsel. He knew the greatness of Gedaliah. He knew in what esteem he was held by Nebuchadrezzar. He knew the fierce wrath of the Babylonian king when he heard of any such act of treachery as had been inflicted by Ishmael. He feared that he might be suspected of having allowed Ishmael to escape, and if so, horrible death would be his portion. Apparently the only course open to him and his followers was to flee into Egypt.

What a terrible force is fear! It unnerves the stoutest hearts, it leads men to do things contrary to their true nature. No man is safe who has not conquered his fears. Perfect love casteth out fear. No other power is strong enough to deliver man from the torment of fear.

Our Father, teach us so to dwell with thee and to receive of thy Spirit that we shall not fear what man can do! Help us to be firm in duty, true to conscience, loyal to thee! In Christ's name. Amen.

Wednesday, 16th. Jeremiah 42.

Times of tribulation had chastened the spirits of the remnant, and they turned to the man whom they had despised, and besought his aid, and the aid of his prayers. They were deluding themselves and showing treachery to their own souls, imagining a sincerity which really did not exist. They thought that they wanted to do the will of God whereas they had really determined on a policy which they were not prepared to abandon. How often men try to get around God, to persuade him to help them with their own plans instead of humbly and reverently surrendering themselves to those things which he would have them do!

Jeremiah promised to pray and then give them the divine answer. Ten days had they to wait, and then the answer given was opposite to what the people expected. If they really trust God let them give up all idea of fleeing to Egypt and remain just where they were. Their trust in God will prove a sure defence. But if they flee to Egypt in the hope of escaping the sword, they shall find their hopes a delusion. The prophet's eyes were opened to see the falsehood with which they were toying, and therefore he warned them clearly and fearlessly.

We need to be aware of trifling in prayer. If we mean to pursue our own policies, why pray? God knows what we are trying to do, and resents the wickedness. He who trusts in the Lord must not lean on his own understanding.

Our Father, we would learn to sympathize with those whom thou dost appoint us to serve! Teach us to pray for them! Give us courage to disclose thy will, whether they hear or refuse to hear! May we be true to our mission! In Christ's name. Amen.

Thursday, 17th. Jeremiah 43.

The subtlety of Johanan and his friends stands exposed in their resentment at the prophet's word. They were set on going to Egypt, and therefore charged Jeremiah with uttering a falsehood in saying that the Lord's protection was dependent on humble, heroic faith such as would be shown by

their remaining in Jerusalem. Orelli says, "It is evident that they would gladly have had their own plans approved and hallowed by divine authority, but were so little influenced by true fear and faith that they would rather reproach the confessedly faithful prophet than bow to God's behest. Their attitude of opposition to prophecy and its organ is analogous to that of King Zedekiah. It is in keeping with their divided feeling that they take the prophet with them against his will. They had not the courage to condemn him as a false prophet, especially as many in the crowd were convinced of his divine mission. Still, they were unwilling to part with the unwelcome witness to their disobedience, since they felt too much what a palladium they had in his person. They take him with them to enhance the importance of the new Egyptian colony."

Arriving at Tahpanhes, the fugitives imagined that now they were in Egypt they were far beyond the reach of Nebuchadrezzar, but Jeremiah utters an oracle against them, and by a symbolic act confirms in the front of Pharaoh's house the oracle which he has declared. He declares that at the spot where he has buried the stones Nebuchadrezzar shall erect his throne. The task means no more to him than it means for a shepherd to array himself in his cloak. According to an inscription Nebuchadrezzar did actually invade Egypt in 567 B. C.

O Lord, we would be as faithful in a foreign land as at home: we would believe in thy sovereignty in every place! Teach us to do thy will without questioning! Restrain us from our own ways if they are not thine! Amen.

Friday, 18th. Jeremiah 44.

This chapter records the last words of Jeremiah to the fugitives in Egypt. They were uttered about 570 B. C., two or three years before Nebuchadrezzar came. The prophet was an old man. He attempted once more to warn his people before they began scattering themselves among the cities of Egypt. It was evident that fear of the Chaldeans had led them to feel that it would be safer not to remain together. The Jews had evidently gathered at some central place for one of their religious festivals, and this afforded Jeremiah the occasion for addressing them.

The address of Jeremiah shows that the people were still cherishing idolatry in their hearts. Apparently nothing could cure them of their disloyalty. They wanted Jehovah, but they also wanted the gods of other nations. Desolated homes, ruined temples, exile and ruin bore witness to the divine displeasure, but in vain. When the prophet warns and rebukes the people they turn on him with angry contradiction. Even the women object to his reproofs and claim the right to practise the idolatries of their neighbors. What was to be done when men and women, husbands and wives, coöperated in practising a lie? Their hearts refused amendment. Nothing apparently remains but to pronounce their doom. The aged and sorrow-stricken prophet sees his long ministry end in apparent failure. He can only say that extermination will be their fate. They delude themselves that nothing can destroy them because their fathers had covenant with God. Jeremiah tells them that any who do survive will escape only through a return to Judea.

O God, we thank thee for the great cloud of witnesses who strove against sin and who resisted even unto blood! Make us worthy of the martyr host! Help us to put away everything that trammels the soul, and to serve our Lord faithfully! Amen.

Saturday, 19th. Jeremiah 45.

The heart goes out in sympathy towards Baruch, the faithful secretary and companion of the aged prophet. His task had been to write messages of doom. He had witnessed the travail of his master and seen it fail in its purpose. As Peake says, "the contents of the roll were such as to fill Baruch with the liveliest sorrow for the doom that was hanging over the nation; it was composed entirely of oracles of denunciation and disaster, such as ought to have caused its hearers to rend their clothes." "Is there no hope of anything better? Will Jehovah not repent once more of the evil he thinks of doing to this people?"

Baruch was in need of spiritual help. If God is the creator and almighty, how can his resources be exhausted? Evidently Baruch feels himself confronted with a perplexing problem concerning God, and has to learn to accept the will of God. It may be, too, that a personal element has entered into the problem, and that Baruch has shown an amount of self-seeking. Peake says of verse 5, "It is difficult to avoid the impression that Baruch is here warned against undue personal claims. . . . . There is no hint that he expected to play a great part in affairs of state, or to become a prophet. His desires were rather quite moderate, but in such a time the most ordinary desires may be excessive. He must be satisfied to escape with bare life and a wandering existence."

There is acuteness in the suggestion that Baruch's success in life was far greater than he knew, greater than any material thing that could come to him, for he was honored with preserving to us the life of Israel's greatest prophet.

Dear Lord, teach us to serve thy cause! May we learn to bear witness to the truth, and associate our lives with the fulfilment of thy eternal purpose! Remove all self-seeking from our service! Amen.

Sunday, 20th. Jeremiah 46.

These oracles are in one sense an appendix to the book. That is, the prophecies are presented not as though uttered after chapter 44, but as revealing the other aspect of Jeremiah's commission. When called to make known the word of the Lord he was told that he was to be a messenger to the nations. Like all true prophets, Jeremiah believes that God stands behind all history, that his rule is over all the earth. The oracle against Egypt is uttered at the time when Egypt defeated Nebuchadrezzar at Carchemish, which lies on the right bank of the Euphrates near where the Sigur joins it. Carchemish was the capital of the Hittites. On the very eve of the battle Jeremiah sees the hollowness of Egypt's prowess. However proud the Pharaoh's words as he urges his men to fight, he has to reckon with One who is invisible. Jehovah has a score to settle with Egypt, and not all the onrush of martialled hosts can avert the judgment that is about to fall.

The second oracle shows the judgment coming true. Egypt won at Carchemish, but its victory was really defeat, and now Jeremiah sees the Chaldean hosts taking post after post until they begin to burn and plunder in Egypt itself. The prophet warns the foolish and arrogant Pharaoh to prepare for the invasion. He tells him that the only true king is Jehovah. That boastful Egypt will lie in the dust like a serpent stunned by a cudgel. "The fall of the splendid structures of the country is a reckoning of the true God with the god of Egypt, Hamon, who claims to be father of the gods, as well as with the human god on the throne, Pharaoh, who is bold enough to lay claim to divine honor. Yet Egypt will not perish on Nebuchadrezzar's invasion, but will revive and see calmer days. But Judah, whose God is Jehovah who judges foreign powers as the true king of all, has no need to fear, but may be full of comfort. For he himself has pledged his word that he will not destroy it, but only chasten it in measure."

Almighty Father, thy judgments are very terrible! Kings may vaunt themselves, but thou bringest them to the ground. Yet to the humble thou art very generous. Thy faithfulness endureth forever. Help us to believe in thy mercy! Restrain us from offending thee! In Christ's name. Amen.

Monday, 21st. Jeremiah 47.

The date of this oracle must be reckoned as the fourth year of Jehoiakim. Peake says, "The army that is to come on Philistia from the north is that of Nebuchadrezzar, the victor at Carchemish. The title, it is true, suggests a different occasion, a conquest of Gaza by a king of Egypt." If so, it would be Pharaoh Necho after the battle of Megiddo. This is the view of Orelli.

Jeremiah thinks of the onrush of the invaders as deafening in its uproar. Chariots and horsemen shall thunder over the land, cities shall burn, the proud Philistines shall crouch on the ground like terrified, weeping women, crying for mercy. But Philistia has pursued a policy of wickedness so long and so flagrantly that nothing can stay the sword of vengeance.

We recoil in horror from the vision of judgment, but we are not horrified at the crimes which challenged the vengeance of the Lord. Jeremiah sees that Philistia will be so destroyed that Phœnicia, its neighbor and ally with her crowded seaports, will be exposed to the ravagers. Wealth undisciplined has a tendency to be cruel and coarse. It then becomes an offence, and the rich merchantmen of Tyre and Sidon are now likely to reap the harvest of the wrong.

O Lord, we would learn that thou art not far from any one of us! Draw us by thy love! Help us to seek after thee until we find thee! Make our spirits responsive to the appeal of Christ! In his name. Amen.

Tuesday, 22nd. Jeremiah 48.

The prophet now turns his attention to Moab. The Lord has a long reckoning against her. If the inhabitants would save themselves they should flee. The pride and haughtiness of the people were an offence in Isaiah's day. Heavy judgment had apparently left them unchanged in heart. It may be that the chapter does not contain a single oracle against Moab, but various prophecies.

Orelli says: "The entire discourse is in a lyrical and indeed elegiac strain, an elegy upon Moab. The prophet follows, with his seer's gaze, from place to place a foe bursting violently into the land of the Moabites, beating down all resistance with ease, and in particular forcing the strong cities and proud forts. Without doubt the northern foe is meant, the Chaldeans, although they and their king are nowhere named. The reason why Moab is so visited is especially its arrogant talk against Jehovah. Boastfulness is Moab's characteristic."

This pride of heart, and the callousness it engenders, are peculiarly offensive to God.

Moab's god was unable to protect it. Trust in resources and in idols is alike vain. Character is the only guarantee of permanence. On verse 11 Peake says, "Moab had led a much more settled life than Israel. It had, of course, suffered from invasions and foreign dominion, but not from exile. It had been like wine suffered to remain on the lees, and not poured from vessel to vessel. And the effect of this had been that the quality of the lees had been more and more communicated to the wine. If the wine was good it was thus improved, but if inferior it deteriorated. Moab had suffered by its

freedom from the discipline of removal, its character had not been enriched by new experience, it had become more and more obstinately settled in its native characteristics, learning nothing, forgetting nothing. This long-continued freedom from disturbance is at last to end. Jehovah will send unto him tilters, and they shall tilt him, empty the wine from the vessels and break the jar in pieces." Exile will be the doom of Moab.

Dear Lord, we would learn to live according to the pattern of Jesus Christ! Like him we would make it our meat and drink to do thy will. Grant unto us the aid of thy Holy Spirit! Amen.

Wednesday, 23rd. Jeremiah 49.

We have here oracles against Ammon, Edom, Damascus, the Arabians and Elam.

Ammon's land was adjacent to the land of Gad, and in a day of misfortune Ammon had seized the land of Gad. It was a treacherous act, for if Gad had been exterminated there were his brethren in Israel who had the right of inheritance. Ammon has two faults, covetousness and a secular mind. Its land was beautiful, well protected and rich, and it trusted in itself. Ammon is spoken of as a perverse daughter, that is, one who has backslid from the true God. Therefore is she threatened, but in the end she shall be redeemed.

Edom was near of kin to Israel. Jeremiah's words against Edom should be compared with Obadiah's. It is not necessary to discuss the problem of the relationship of the two narratives to each other. The point is that Edom has fallen under judgment, and her warriors are to be decimated. Her orphans and widows must be left as wards of God. She has dwelt in proud security, and this has proved her ruin. Orelli says, "What Edom is told is as follows: The famous wisdom which flourished among these neighbors of God's people, and of which the Book of Job is a glorious monument, will not save them, and just as little their strong, seemingly inaccessible seats on Mount Seir; their nests will be taken, their treasures amassed by plunder will be carried off; the nation that had never been driven from its pasture, the advancing lion will drive off in a moment from its native meadow."

Damascus has acquired both wealth and power, and these will prove its undoing, as the Babylonians will be attracted by the possibility of plunder. This is true also of the Arabic regions of Kedar and Hazor. Those people have imagined themselves secure, but they shall find themselves a prey: their flocks, their merchandise will attract the Chaldeans. As to Elam, which lay to the east of the lower Tigris, it has incurred the displeasure of the Lord probably through taking part in the capture of Jerusalem, and it must pay the penalty. Yet Jehovah will have mercy on it, and ultimately provide deliverance.

Almighty God, help the nations to walk in thy light! Turn their hearts from falsehood to truth, from corruption to purity, from suspicion to faith! Teach them to fear thy name! Through Christ. Amen.

Thursday, 24th. Jeremiah 50.

Wheeler Robinson says: "This long and monotonous prophecy, which is without order or logical development of ideas, is largely a compilation from the prophetic writings of Jeremiah and others. It presupposes the destruction of Jerusalem, apparently as a remote rather than as a recent event. Its idea of Babylon is that of a cruel tyrant to be punished by Jehovah, not that of a divinely commissioned agent of Jehovah's wrath against Israel, as Jeremiah teaches." We must remember in all that Jeremiah says about Babylon he neither admires nor sympathizes with it. He regards Babylon as God's scourge for the nations, but he criticizes Babylon.

Here he shows Babylon as ascribing its victories to itself and its gods. It imagines itself lord of all the earth. As a matter of fact, there is a judge over Babylon, and what it has done to others shall be done to it. The hammer which Jehovah uses he also breaks. The Medes will prove a new hammer against Babylon. When Babylon falls the Lord's captives, Israel and Judah, will be delivered, and with tears of contrition will return to Jerusalem, where Jehovah will establish an eternal covenant of grace. Read verses 4, 5, 19, 20, 33, and 34, and note the strength of the Redeemer and the beauty of the reconciled nation. Finding themselves penitents at the same mercy seat, they rediscover one another.

Our Father, we are prone to forget thee in the midst of our success! Guard us from pride and vainglory! Help us to know that thine is the victory, the power and the glory! In Christ's name. Amen.

Friday, 25th. Jeremiah 51.

The spirit of a destroyer is being stirred up against Babylon. The fanners will fan and winnow the proud city. Babylon is guilty before God. Therefore the children of Israel are warned to flee from the city so as to escape from the conflagration about to break forth. Babylon has been a cup out of which others have had to drink bitterness, and now she is shattered. The hour has struck for the divine vengeance to begin. "Babylon has been Jehovah's war-club to destroy other nations, but it shall be repaid in the sight of Israel for its own evil-doing, and the destroyer shall be destroyed."

Seraiah was a royal official, and a brother

of Baruch. He was journeying with the king to Babylon in 593 B. C. Jeremiah gave him a scroll to read against Babylon. Orelli says, "Seraiah is to read the prophetic message aloud in the face of the city. The intention is not that it may be heard by the inhabitants, but that the divine message may be uttered over the city. Again, the message is sunk in the bed of the river to which they owe their existence and greatness, and thus incorporated with themselves, so that it cleaves to them as a power that will do its work on them. Both actions Seraiah is to accompany by a suitable statement. By the first he testifies that the Lord has now declared to the city its fate, by the second that the city will sink like a stone, never to rise again."

O God, look upon our world with its misery, its suspicions and hatreds and unrest! Teach those in authority to do those things which shall merit thy blessing! In Christ's name. Amen.

Saturday, 26th. Jeremiah 52.

This chapter is taken from 2 Kings 24. 18, ff., and gives an account of the capture of Jerusalem in B. C. 586, thus fulfilling Jeremiah's predictions. It was not written by Jeremiah, but borrowed to complete the story.

To show how far the city had been reduced, we find in verse 29 the captives, including the deserters, amounted to no more than 832. Robson says, "About 70, including Seraiah the chief priest and Zephaniah the second priest, were sent to Riblah, where Nebuchadrezzar gave sentence on them and on Zedekiah. They, along with the princes and the sons of Zedekiah, were slain before his eyes, which were then put out, leaving this bloody tragedy, the last they beheld, to haunt him in the darkness of his remaining days. He was bound in fetters and carried to Babylon. With him went the remnant of his subjects. Bitterly had they experienced the truth of Jeremiah's predictions; but they carried also with them into exile the memory of the promises he had made."

Orelli says: "In Jeremiah's book the impetuous torrents, gushing forth at the bidding of the ancient prophets, have blended into a placid sea crossed only by gentle currents and offering a polished mirror, but from its surface the sad image of his time looks out on us: a devastated land, the heaven above it hung with blackness, through whose murky night only a strange gleam bursts now and then, illumining on the farthest horizon a glorified city, over which is written in letters of flame, The Lord our Righteousness."

Our Father, we thank thee for those who have been faithful even when their ministry seemed unfruitful, for teachers who seem not to have seen their pupils converted, for pastors who have been true even when their hands were empty of sheaves! Give courage to all such, we pray, and teach them that thou art well pleased! In Christ's name. Amen.

LAMENTATIONS.

Sunday, 27th. Lamentations 1.

This little book was placed next to Jeremiah in the Septuagint. In the Hebrew Bible it was placed among the "writings," and was called "Eykah" (which means "How"), that being the word with which it opens. The Jews also used to speak of it as "Qinoth" (i.e., Lamentations).

This and the three following poems are acrostics. "The choice of the acrostic form for poems of this character is not quite easy to understand, since the necessity of conforming to an artificial scheme hampers the freedom of expression and fetters the natural development of the thought. It is possible that originally the alphabetical structure was chosen because some magical efficiency was attached to it, but later it became one among other literary types, as in the present work."

Neither the Hebrew nor the Septuagint gives the author's name. Some think the title comes from 2 Chronicles 35. 25, but the reference there can hardly be to this book.

The elegy opens as a dirge over a ruined city. Streets that were once thronged are now deserted. The perpetrators of this outrage ought to be punished. Yet it could never have happened had not the inhabitants sinned, and if it continues it is because the singer and the men of his time remain in sin. Jerusalem is just like a widow bereft of her husband and left in penury. This sense of a lost God haunts the poem. Where are the people? They are exiles and homeless, they render forced labor in an unclean, unhallowed land. There are no pilgrim bands coming with joyful songs to the house of God. All the beautiful and precious things of the Temple have provoked the greed of the conquerors.

Peake says of verse 12: "The traveler, as he pauses before the ruins of Zion, is asked whether in all his wanderings he has seen a sight so pathetic, a grief so bitter, so absorbing; all the more bitter that it is her own God who has smitten her in his hot anger."

We must note that the misery of the time drives this man to intercession. He identifies himself with his ruined church, and pleads for pity.

Merciful Lord, may we find thy healing touch restoring us from our diseases! The whole head is sick and the whole heart faint: have compassion on us! Teach us to live in right relations with each other! Amen.

Monday, 28th. Lamentations 2.

Peake says: "This poem is of higher

practical value than the first elegy. It is written with a much more vivid sense of the catastrophe, apparently by one who had lived through it and seen with his own eyes the pitiful scenes and the horrors he describes. It is less made up of generalities, and deals far more with concrete realities. Its affinities with Ezekiel suggest a date a few years after the destruction of Jerusalem, and favor the view that the author himself was an exile."

The poem is filled with a sense of the anger of God. All this misery so vividly described is a judgment from the Lord whose wrath is kindled. In these days we imagine war and bloodshed as due to political blundering. Wars are man-made. If we recognize God, it is only that he may bless our banners. But the Scriptures believe that wars have an ethical cause, that they do not happen until men have betrayed righteousness, and when they happen it is because divine justice has been outraged. The poet sees the misery,—misery made more acute by the attitude of the lookers-on. Prophets who should have called the people to penitence encouraged them in practices which led to ruin, and passers-by showed their amazed contempt for a bruised and broken people.

Men are very cruel to the defeated. To whom should the distressed turn but to Jehovah? There is no refuge save in God. So they appeal to One whose very nature makes it impossible for him to be unconcerned.

O God, we stand in awe of thee! Thou art just in all thy ways, holy in all thy thoughts, and we have imagined that thou wert indifferent. Deliver us from the devices and desires of our own hearts, lest we find ourselves in peril! Help us to walk in thy ways! In Christ's name. Amen.

Tuesday, 29th. Lamentations 3.

This lament speaks of one who has experienced affliction. He is worn to a shadow, his mind has been through the travail of doubt, his experiences have been a living death. He finds himself in fetters, and as a man whose way is blocked, just as though some one had rendered the path impassable and driven him to make a path for himself in a way that he knew was not the right way.

Not only does he suffer from the baffle-ment of a barred way, but he is mocked when he seeks to satisfy his hunger, for he finds gravel mixed with his bread. How can he do other than cry to God for pity? It is in prayer that he finds himself clinging to hope, for memory awakens to the recollection of divine mercy.

Verses 22-30 are very beautiful. Streane says, "The humility arising from sin dwelt upon and acknowledged produces in due course a sense that contrition will be accepted and deliverance granted."

"The Lord's compassion ceaseth not" may be read, "His love is not spent." It is a refreshing thought. We never come to the point where the love of God is exhausted. "The knowledge of the Lord's goodness is that which makes it good that man should be hopeful and submissive, and makes him also to recognize the moral good that comes from suffering."

On verse 27 Streane says: "In the time when his passions are strongest and therefore most need the discipline, which, if established in its seat then, will hold sway throughout his life. The words by no means imply that the writer is young at the time he used them. Rather he is looking back through a long life of trouble, and the experience he has gained in the course of it."

Our Father, we humble ourselves before thee! Our sorrows and perplexities arise from our loss of the consciousness of thy presence. Teach us to call upon thee in truth, and may we find thee nigh at hand, and not afar off! Amen.

Wednesday, 30th. Lamentations 4.

This elegy should be compared with chapter 2. As Peake says, "Points of contact between the two poems are the emphasis on the responsibility of the religious leaders for the catastrophe, and the compassion felt for the suffering of the children. Each poem seems to have been written by an eyewitness. This opens with a contrast between the former glory of Zion's sons and their present wretchedness. This is illustrated by the unnatural cruelty of the mothers to their children, and the miserable condition of those once surrounded by luxury. Their sin must be greater than Sodom's, since their lingering agony is so much worse than Sodom's swift overthrow. The poet then describes once more the extremities to which famine has reduced the nobles, and the unnatural deeds it has caused the mothers to commit. So terrible, so unexpected a punishment is due to the sins of priests and prophets, who are as unclean as lepers, through the shedding of innocent blood."

The elements to be noticed in this song are (1) the deep patriotism which leads a servant of God to be concerned over national suffering, even if the result of national sin; (2) the presence of a hope for the fulfilment of the promises and the establishment of an ideal king in Jerusalem; (3) an intense hunger for a restoration of the consciousness of the divine presence with his people. He waits for the consolation of Israel.

O Lord our God, we thank thee for the day in which we live, and that thou hast vouchsafed to us the gospel of grace! May our gratitude inspire devotion! May the goodness of God lead us to repentance! In Christ's name. Amen.